THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXV Philadelphia, December, 1936 No. 3

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THE BISHOP'S CHRISTMAS MESSAGE

A MISSIONARY POST SERVED BY ONE OF OUR YOUNGER CLERGY

NEW PROGRAM AT PRO-CATHEDRAL REPORTED MAKING PROGRESS

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By Marian D. Van Pelt

And Other Interesting News of the Diocese

1837 - 1937

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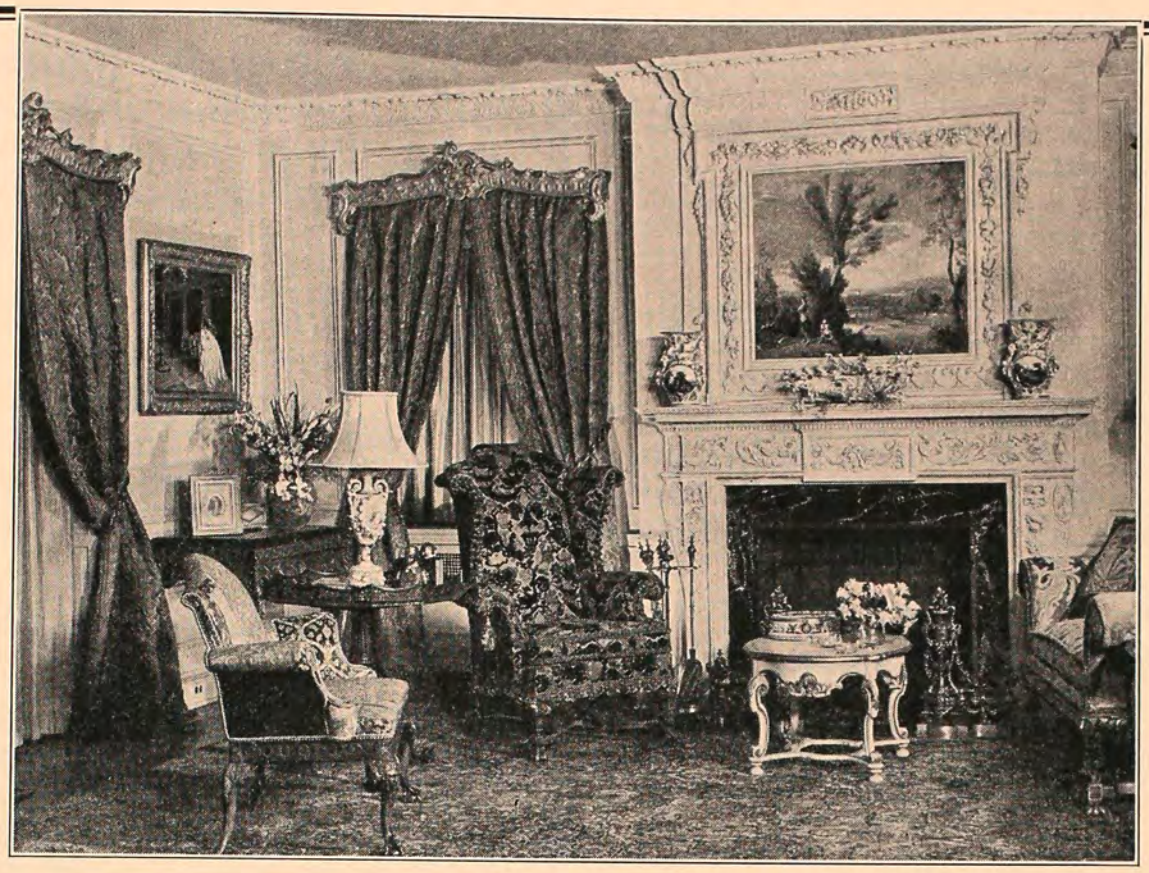

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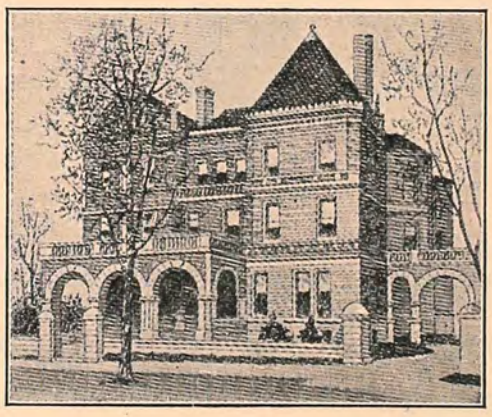

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THE·CHVRCH·NEWS OF·THE·DIOCESE·OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

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The Bishop's Christmas Message

"The world has grown old with its burden of care,
But at Christmas, 'tis always young."

So wrote PHILLIPS BROOKS many years ago—

At the close of the World War, the leading editorial of the *Churchman*, after speaking of the misery prevailing in the world at that time, adds:—

"Yet in the face of these menacing facts, we dare to say that never since Christ was born in Bethlehem have there been so many people as there are today who, by sheer reason, are compelled to declare that there is no other name under heaven by which the world can be saved than the name of Jesus Christ. That we believe to be the most radiant fact to be counted on this Christmastide in our Christmas fund of hope."

While economic conditions are better now than in 1932, it can as truly be said today that neither Peace Treaties nor a League of Nations can save the world. They have failed. Christianity has never failed. It has seemed difficult and has not been thoroughly tried. Our Lord's challenge, "I am the light of the world. He that followeth Me shall not walk in darkness but shall have the light of life," is still before the world, and has proven its truth to millions of men.

This Christmas, as we rejoice in His Nativity and see the joy that is filling the hearts of men, let us accept His challenge and seek in following Him, to have the "light of life."

Three things we can do at Christmas that will bless the whole year. First, we can go to our Church and in the one service commanded by Our Lord, "this do in remembrance of Me," render thanks to God for His "unspeakable gift." We can take our children with us and associate in their minds the happiness of Christmas with the gift of Christ. Secondly, we can read some piously written literature on the subject. Most of us have read H. V. Morton's "In the Steps of the Master." Read again his account of Christmas at Bethlehem. Thirdly, seek to dispense the joy of Christmas to others. Seek Christ's poor, lonely and afflicted and make their Christmas Day happy.

O Holy Child of Bethlehem!
  Descend to us, we pray;
Cast out our sin, and enter in,
  Be born in us today.
We hear the Christmas angels
  The great glad tidings tell;
O come to us, abide with us,
  Our Lord Emmanuel!

COMMISSION ON FORWARD MOVEMENT TO BE GUESTS AT CHURCH CLUB DINNER

The Annual Dinner of The Church Club on Wednesday, December 2nd, at the Manufacturers' and Bankers' Club, Broad and Walnut Streets, promises to be of unusual interest. The General Convention Forward Movement Commission, which is to meet December 2nd to 4th, inclusive, at St. Paul's Church, Chestnut Hill, has accepted The Church Club's invitation to be guests at the Dinner, and the Rt. Rev. Clinton S. Quin, Bishop of Texas, and a member of the Forward Movement Commission, will be one of the speakers representing the Commission.

Another distinguished speaker whose address is being looked forward to with a great deal of interest by reason of his topic will be the Rev. Dr. Clement F. Rogers, Visiting Lecturer at the Berkeley Divinity School. Dr. Rogers is widely known in London as the representative of the Church of England at Hyde Park, where, in the open air every Sunday afternoon, he meets all-comers, answering all sorts of questions about religion and the Church. Dr. Rogers' topic at The Church Club Dinner will be "Question Time in Hyde Park."

The Dinner is called for 6.30 P. M. Bishop Taitt will make the opening Address of Greeting. Mr. E. Osborne Coates, President of the Club, will serve as toastmaster. The dinner is to be informal and ladies are cordially welcome. The committee in charge is headed by Mr. Louis B. Runk as Chairman, and comprises the following other members:

Messrs. Spencer Ervin, Percival H. Granger, Clarence L. Harper, Samuel F. Houston, Lardner Howell, E. B. McCarthy, Roland S. Morris, George Wharton Pepper, Joseph R. Wilson, Clinton Rogers Woodruff and E. Osborne Coates, President; John B. Lear, Treasurer, and Robert B. Reed, Secretary of the Club.

BOOKS WANTED

The Library of the Episcopal Hospital has a limited supply of books printed in foreign languages. Every week there are patients in the wards who cannot read English. If the patient is able to obtain a book printed in his native language he is apt to feel a little less lonely. At present there is a great need for more books, especially novels printed in Norwegian, Italian and German. Will the readers of THE CHURCH NEWS please look among the books for those they may be willing to give to the Library, and ask their friends also if they have any they can give?

GNABE B. JAKOB,
Librarian.

CHOIR BOYS OF LONG AGO HONOR THEIR OLD LEADER AT ST. JOHN'S, NORRISTOWN

Mr. Wilmer M. Bean, Choirmaster of St. John's Church, Norristown, was the recipient of a most impressive and affectionate tribute on Friday evening, November 6th, when more than 100 men who had sung as boys in St. John's Choir, met to do honor to Mr. Bean who, during the past thirty-nine years, has served St. John's as Choirmaster.

An interesting feature of the evening was a brief rehearsal conducted by Mr. Bean with the men and boys of the present Choir and the hundred and more who as boys sung in the Choir during the past thirty-nine years. Among those who gathered to honor the veteran was the Rev. James M. Niblo, Rector of the Parish, who was a choir boy under the leadership of Mr. Bean many years ago. Others present who were choir boys under Mr. Bean and who are widely known, include Judge William F. Dannehower, Dr. George McGinnis, Dr. Ammon Kershner, Mr. George A. Detwiler, Mr. Richard B. Stiles, Mr. Gilbert Dannehower and a large group of other men prominent in the community and elsewhere.

Mr. Cameron Corson, a member of St. John's Choir of more than fifty years ago, spoke of the music as sung at that time by a quartet choir. Mr. Bean was given great praise for his thirty-nine years of faithful and splendid service rendered to St. John's and to the large group of men and boys who had come under his wise and helpful training. Regrets were read from many others who could not attend, among them, clergymen, lawyers, doctors, directors of choirs and soloists elsewhere, all attesting to the wonderful work and helpfulness of Mr. Bean.

After the rehearsal, participated in by the men and boys of the present Choir and the men who were former members, an Alumni Society of St. John's Church was formed, with Mr. George A. Detwiler, bass soloist at St. Paul's, Overbrook, as Director, and Mr. Addison A. Platt as Secretary.

On the following Sunday evening a hundred and twenty men and boys marched in Procession and rendered the musical portion of Choral Evening Prayer. After the Blessing, Dr. Bruce Carey, leader of the Bethlehem Bach Choir, led the Choir and congregation in Hymn Singing. This Service is to be the annual event at St. John's Church when the Choir Alumni will return to take their places in the Choir.

There are three things for which no substitute can be found: love, work and character.

LAYMEN OF 16 CHURCHES HOLD GREAT FELLOWSHIP MEETING IN FRANKFORD

Striking evidence of the fellowship among Episcopalians in Northeast Philadelphia and equally strong evidence of a wholesome purpose to strengthen that fellowship was shown when four hundred laymen of sixteen churches in that part of the Diocese, together with their Clergy, united in a Service of Prayer in St. Mark's Church, Frankford, Thursday evening, October 29th.

Following the Prayer Service, which was conducted by Bishop Taitt, the laymen and their Clergy joined in a "Get-Together Dinner" in the parish house, and at which the Rt. Rev. Charles Fiske, former Bishop of Central New York, made the principal address. Bishop Taitt, on behalf of the Diocese, gave the Message of Greeting at the dinner and expressed his pleasure on the purpose of the gathering and that it had been preceded by a Prayer Service.

Plans for the Service and the Dinner were formulated by a committee of laymen selected from each of the sixteen participating churches under the leadership of Dr. Charles N. Sturtevant, of St. Mark's, Frankford. The Prayer Service had been called for 6.30 o'clock. Long before that hour the Clergy and the laymen began assembling. Promptly at 6.30 a Procession consisting of choirmen from the sixteen churches, the Clergy, Bishop Taitt and Bishop Fiske, moved in the Chancel and Bishop Taitt conducted the Service. The choir led in the singing of two hymns, under the direction of the Rev. John W. Norris, Rector of St. Luke's, Bustleton. William C. Wood was at the organ.

At the conclusion of the church service the laymen followed the Recessional to the parish house. In the arrangements for the dinner efforts were directed to avoid seating together those from the same parishes. Instead the men were scattered so that those of different parishes might be seated together and a deeper sense of fellowship be developed. It may be said in all truth that the whole spirit of the dinner reflected a real fellowship of unity and friendliness.

Dr. Sturtevant acted as toastmaster. After introducing the Clergy he called on Bishop Taitt for his message of Greeting. Bishop Fiske was introduced to the assembly by the Rev. Edmund H. Carhart, Rector of St. Mark's, who had served under Bishop Fiske when Rector of Zion Church, Rome, N. Y. Bishop Fiske in his address dealt with the causes of the disintegration of faith and suggested a deeper duty of the life of Christ as the means of rebuilding faith.

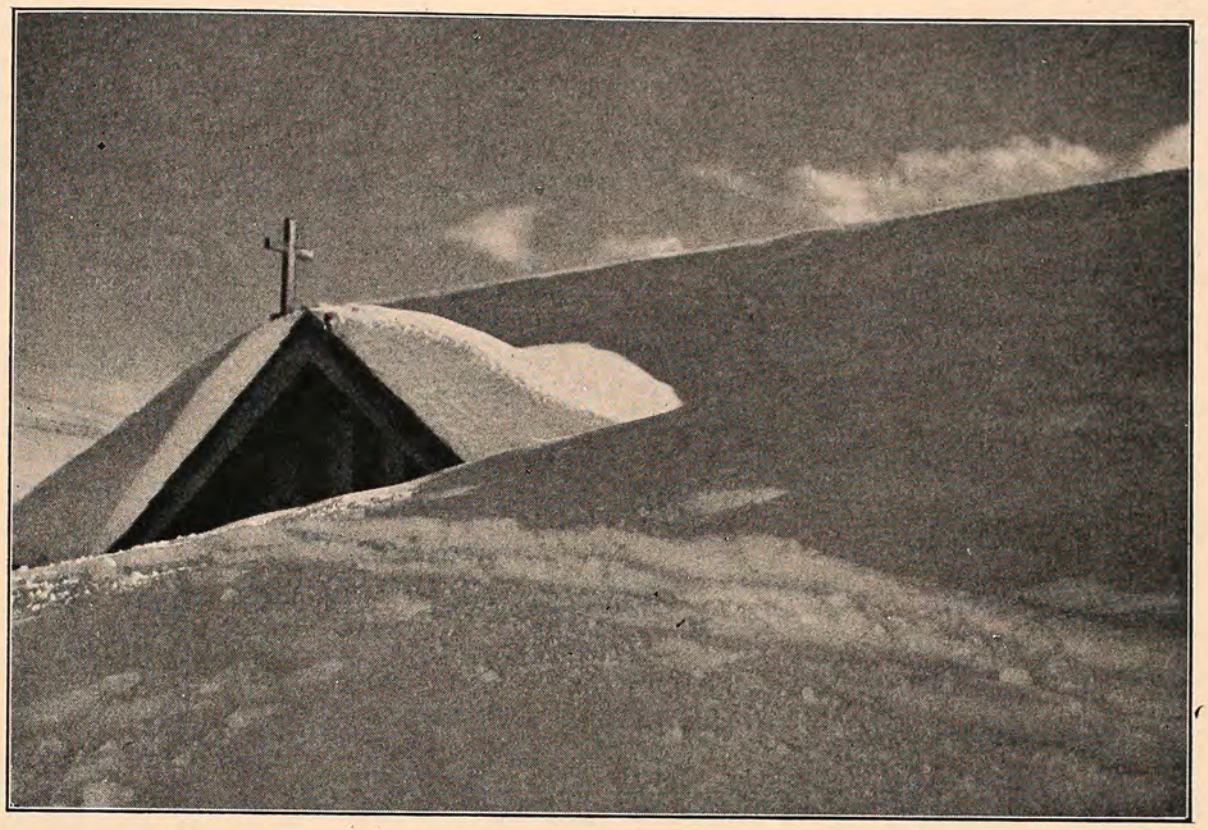
(Continued bot. of next page)

A Missionary Post Being Served By One of Our Younger Clergy

Many readers of THE CHURCH NEWS will be interested in the announcement made in the November issue of *The Spirit of Missions* that one of the younger Clergy of the Diocese of Pennsylvania, the Rev. Frank H. Moss, Jr., has been appointed by Bishop Binsted of the Missionary District of Tohoku, Japan, to a post at Yonesawa. At the request of THE CHURCH NEWS the Pennsylvania by Bishop Taitt, volunteered as a missionary for Japan and sailed for that land.

Mr. Moss entered the ministry from St. Asaph's Church, Bala, where his family are communicants. Graduating from Princeton University he entered the Virginia Theological Seminary, graduating in the Class of 1934. During the summer of 1933 he served as speaking resident of Zonezawa with a knowledge of the Japanese language.

As our own Church people here in the home Diocese observe this Christmas season and as their thoughts carry them to our missionaries in far-off places, THE CHURCH NEWS feels sure they will appreciate the message which came from Bishop Binsted telling of his appointment of Mr. Moss and the



etching which accompanies this article was forwarded by the Rev. Dr. G. Warfield Hobbs, Editor of *The Spirit of Missions* so that those of our readers who may not as yet be subscribers to *The Spirit of Missions* with its wealth of missionary information might have a picture of the place where one of the sons of Pennsylvania is at work.

The Missionary District of Tohoku comprises the northern part of the main Island of Japan. It covers an area of 13,344 square miles, with a population of approximately 6,000,000. It may be interesting to compare this with the State of Pennsylvania comprising an area of 45,000 square miles and a population of approximately 9,000,000. It is only a little more than two years since Mr. Moss, following his ordination to the Diaconate here in the Diocese of one of the Volunteer Missionaries from the Diocese of Pennsylvania to work in the Indian field of South Dakota. Readers of THE CHURCH NEWS will recall the interesting story written by Mr. Moss on his return from the South Dakota field published at that time when he was preparing to return for his last year at the seminary.

While in Japan he was advanced to the Priesthood by Bishop Binsted, working under the Bishop while becoming familiar with the Japanese language. After two years of language study, combined with his other duties, Mr. Moss is now living in residence in the place shown in the etching. With him are three young Japanese who graduated from the Central Theological Seminary in Tokyo. Mr. Moss is the only English three Japanese to the "residence," a portion of which only is visible in the etching.

Here is Bishop Binsted's message:

"When you are sitting in your heated apartment or office, think of Mr. Moss, snowed in, trying to keep warm with a sheet iron stove."

In the Japanese "residence" where Mr. Moss and his three companions are living together, Bishop Binsted says he plans that they shall live together for one year where they may have the benefit of a corporate life of work, prayer and study. The Bishop thinks this experience will fit them all the better to live in isolated places in Japan. The Bishop adds that while they are there each shall take his turn in doing the housework and in cooking.

(Continued from preceding page)

In addition to Dr. Sturtevant, the committee of laymen in charge of the program and the churches each represented, follows:

All Saints, Crescentville, Richard Parker; All Saints, Torresdale, Thomas Annesley; Ascension, Rhawnhurst, Walter Eagles; Emmanuel, Holmesburg, Franklin Lyman; Holy Innocents, Tacony, George Ganer; Holy Nativity, Rockledge, W. E. Berry; Messiah, Roosevelt Boulevard, Paul H. Aspen; Resurrection, Mayfair, Walter Tegler; St. Aidan's, Cheltenham, W. N. Stevenson; St. Bartholomew's, Wissinoming, Charles Hagey; St. Gabriel's, Roosevelt, W. E. Bergmann; St. Luke's, Bustleton, A. Homer Krewson; St. Paul's, Aramingo, W. E. Holland; St. Mark's, Frankford, Winfield Irwin; St. Stephen's, Bridesburg, Herbert S. Dawson, and Trinity, Oxford, Herbert S. Dawson.

"Nature has perfections, in order to show that she is the image of God: and defects, to show that she is only His image."

New Program Inaugurated at The Pro-Cathedral For Sunday Evenings Reported Making Progress

The Rev. Dr. William C. Emhardt, recently appointed by Bishop Taitt to serve as Vicar of the Pro-Cathedral, Broad and South Streets, reports encouraging results in the program inaugurated last month, through which, it is hoped, the Pro-Cathedral may be more helpful to the whole Diocese and to the community generally.

In discussing the special Sunday evening services held during November, Dr. Emhardt announced a source of immediate assistance and encouragement in connection with the program had been found in the response of a group of sympathetic women to serve as sponsors of the various activities that are a part of the program. Among these Dr. Emhardt mentions the following:

Mrs. Eli Kirk Price, Mrs. William R. Nicholson, Mrs. George M. Coates, Mrs. W. W. Roper, Mrs. Arthur V. Morton, Mrs. Alfred Stengle, Mrs. A. H. Hacker, Mrs. Robert B. Combs, Miss Mary B. Mitchell, Mrs. Philip J. Dashiel, Mrs. Thomas S. Gates, Miss Elisabeth Newhall, Mrs. B. Franklin Pepper and Mrs. Clinton Rogers Woodruff. Other women, Dr. Emhardt says, are almost daily joining with the above-mentioned in support of the program.

Incidentally, it may be of interest to many readers of THE CHURCH NEWS and, particularly, to those who were formerly associated with the Old Church of the Ascension that subsequently became the Pro-Cathedral, to know that arrangements are being completed to commemorate the Fiftieth Anniversary of the first service held in the Pro-Cathedral when it was the home of the Old Church of the Ascension parishioners.

This service will be held on the third Sunday in Advent, December 13th. Details for the Anniversary had not been completed as this report was being prepared. Arrangements were being made, however, to send invitations to all former parishioners of the Ascension who are living and whose addresses are known. Dr. Emhardt requests that all who may read this and who know of former parishioners to send him their names and addresses and, also, to tell them of this service.

For nearly fifty years prior to the erection of the Church of the Ascension at Broad and South Streets it was located at 11th and Lombard Streets. In later years when the late Rev. Dr. G. Woolsey Hodge became its Rector, the congregation grew in strength, and the Ascension moved to its new and beautiful church at Broad and South Streets. The present program upon which the Pro-Cathedral has now embarked, Dr. Emhardt points out, was a part of the original program which led Dr. Hodge, the Vestry and the congregation of the Ascension to consecrate the assets of that parish to the service of the Bishop and the Diocese as a Pro-Cathedral.

Dr. Emhardt expresses his conviction that Pro-Cathedral is still an asset of the Diocese and that it can render a real service. In the program now in operation he feels this can be demonstrated. No miracle is expected, he says, nor is any phenomenal success anticipated. Progress, Dr. Emhardt believes, is predicated upon the interest of individual communicants in Diocesan institutions and Diocesan problems.

THE CHURCH NEWS in its last issue outlined the program that has been inaugurated. The decision to devote the first Sunday evening of each month to the foreign-born, Dr. Emhardt says, was encouraged by Archdeacon Bullitt. Last month this first Sunday evening was given over to the Roumanian Church, and the service was conducted by a priest of that Church according to the ritual of the Roumanian Church. Dr. Emhardt pointed out that it was not meant to be a missionary effort in their direction. Rather it was a demonstration of our own sympathetic interest in the Roumanian peoples and also of our interest in the movement for a still closer association with the Eastern Churches.

On the first Sunday evening in this month, Sunday, December 6th, opportunity will be given to learn of the contribution which the Episcopal Church is making to the Italian born. An effort will be made to answer the question, "Why Italian Missions?" Archdeacon Bullitt will be in charge of the service, and the Rev. S. G. Biagini, priest in charge of St. Mary of the Annunciation in Northeast Philadelphia, and the Rev. T. E. Della Cioppa, priest in charge of the Italian congregation of L'Emmanuello in South Philadelphia, will tell of the possibilities of the Italian work. The music will be by the combined choirs of both of these Italian Missions.

As was the case last month, the second Sunday evening of this month, December 13th, will be for Graduate and Student Nurses of all hospitals in the city and its vicinity, and for medical students as well. As before, this service will be under the auspices of St. Barnabas Guild for Nurses. Dr. W. Wayne Babcock, one of the noted surgeons of America and head of the Samaritan Hospital and of the faculty of Temple University Medical School, will be the speaker. The choir will be composed entirely of nurses.

Sunday evening, December 20th, will be for students in the various colleges, universities and schools, and Dr. Emhardt is hoping to have Dr. Charles E. Beury, President of Temple University, as the speaker. Dr. Beury, as many of our readers know, is also a Churchman and is vestryman of the Church of the Resurrection, Broad and Tioga Streets.

Sunday evening, December 27th, will be under the direction of the Diocesan Young People's Fellowship.

If a violin is to produce true music, it must be constantly retuned. Worship and prayer are the means of retuning our minds and spirits to the will of God.—*British Weekly.*

CLERGY CHANGES

The Rev. Philip Humason Steinmetz, assistant at St. Paul's, Elkins Park, has accepted appointment by the Bishop to have charge of St. Philip's, New Hope, in Bucks county, in addition to continuing his service at St. Paul's. Under this arrangement the New Hope work will be separated from the Country Centre Mission. The change went into effect November 21st.

The Rev. Dr. John H. Mockridge, Rector of St. James's Church, Philadelphia, has resigned as Rector of St. Mary's, Hamilton Village, as of November 3rd. The Rev. William B. Stimson, who has been serving as Vicar of St. Mary's under Dr. Mockridge, succeeds to the rectorship. Dr. Mockridge assumed the rectorship of St. Mary's a little over a year ago at the request of the Vestry of the parish, donating his services.

The Rev. Elwood Hannum has been appointed as Curate at Christ Church and St. Michael's, Germantown. Mr. Hannum is a native of Lynn, Mass., and was educated at the University of the South and the Philadelphia Divinity School, graduating from the latter in the Class of 1935. He entered the ministry from St. Stephen's, Clifton Heights. Immediately prior to his ordination as a Deacon he was transferred as a Candidate for Holy Orders to the Diocese of Easton where he was made a Deacon by Bishop Davenport and later was advanced to the Priesthood. In the Diocese of Easton he worked under Bishop Davenport at Trinity Cathedral.

The Rev. Stanley L. Welsh, assistant at St. Mark's, Frankford, has resigned to accept a call to the Diocese of Marquette. The Rev. George H. Argyle, at present in Deacon's Orders, has been appointed to succeed Mr. Welsh at St. Mark's. Mr. Argyle, who is in his last year at the Phila. Divinity School, entered the ministry from the Church of The Saviour, West Philadelphia.

RESURRECTION, MAYFAIR, PAYS TRIBUTE TO RECTOR ON SIXTH ANNIVERSARY

The congregation of the Church of the Resurrection, Mayfair, on Tuesday evening, November 10th, united a commemoration of the sixth anniversary of the Rev. Samuel D. Ringrose's rectorship of the parish, and at the conclusion of the service the congregation inaugurated a movement to raise $600 within 60 days to replenish the parish treasury. From "Six Cents to Six Dollars" was the slogan adopted for each individual gift.

The commemoration took the form of a Service of Thanksgiving. The Rev. Dr. John H. Mockridge, Rector of St. James's Church, Philadelphia, where Mr. Ringrose served as a Curate, preached the sermon, assisted by the Rev. William O. Roome, Rector of Messiah Church, Roosevelt Boulevard, and the Rev. George L. Gibbs, priest in charge of the Ascension, Rhawnhurst. Announcement was made that the missionary quota of the parish for the current year had been oversubscribed. The offering at the service was given to the missionary work of the Diocese. Mr. Ringrose told the congregation of the opportunity ahead for the parish to grow with a building boom under way bringing many new families into the Mayfair section, and also reported that new scholars are being added to the Church School each week.

SEAMEN'S CHURCH INSTITUTE HOLDS MEMORIAL SERVICE

The Twelfth Annual Anniversary and Memorial Exercises of the Seamen's Church Institute, since the laying of the cornerstone of its new building, was held in the Chapel of the Redeemer at the Institute on Thursday, November 5th. The List of Memory and Memorial gifts received during the year was read by the Superintendent and Chaplain, the Rev. P. R. Stockman. Tablets commemorating Anna Hunter Moss and Edith D'Olier Lippincott, former members of the Overbrook Auxiliary, were unveiled in the Chapel. A Memorial Room on the 5th floor was dedicated in memory of Stanley G. Flagg, Jr. The Rev. Dr. John H. Mockridge, Rector of St. James's Church, Philadelphia, read the Prayer of Dedication.

LAYMAN ENABLES MANY TO LEARN ABOUT ALASKA

Through the thoughtfulness of Mr. Lardner Howell, Chairman of the Diocesan Department of Property of the Executive Council, a number of our Church people who are keenly interested in the missionary work being done in Alaska, were given the opportunity to attend The Geographical Society of Philadelphia Lecture on Wednesday, November 4th. "Winter Explorations in the Yukon" was the subject. The lecturer was Bradford Washburn and he gave a most entertaining and informative description of the 1935 Yukon Expedition of the National Geographic Society, showing many wonderful photographs of the 2000 square miles covered by the Expedition. The lecture was given in the Auditorium of Witherspoon Hall, Walnut and Juniper Streets. Mrs. Marie Peary Stafford, daughter of the late Rear Admiral Robert E. Peary, is to lecture on her "Arctic Experiences" on the evening of January 6th.

Large Attendance Marks 85th Anniversary of Granting Charter to Church of The Saviour, West Philadelphia

The Eighty-fifth Anniversary of the granting of a Charter to the Church of the Saviour, West Philadelphia, was commemorated during the week beginning Sunday, November 15th, in a series of special events that were marked by a large participation of its parishioners, former parishioners and friends of the parish.

The commemoration began with a Parish Corporate Communion on Sunday, November 15th, and at the 11 o'clock morning service on that day the Rt. Rev. Frank Du Moulin, former Rector of the parish, now rector of St. John's Church, Locust Valley, Long Island, was the special preacher. The Rev. Dr. Z. B. T. Phillips, Rector of Epiphany Church, Washington, D. C., and President of the House of Deputies of General Convention, also a former Rector of the Saviour, was the special preacher at the night service. At the concluding service on Sunday night, November 22nd, Bishop Taitt was the preacher.

During the week there were daily Celebrations of the Holy Communion at which the Rev. D. Wilmot Gateson, the present Rector, was the Celebrant. Tuesday night there was a largely attended Parish Dinner given in the Hotel Philadelphian, at which the speakers included the Hon. Roland S. Morris, Chancellor of the Diocese, Dr. Parke R. Kolbe, President of Drexel Institute of Technology, which has been closely associated with the Church of the Saviour since the former's foundation. The Rev. Dr. J. A. MacCallum, Pastor of the West Walnut Street Presbyterian Church, extended a greeting on behalf of the other communions in West Philadelphia, and the Rev. J. Jarden Guenther, Rector of Trinity Church, Swarthmore, a former Curate at the Saviour, extended a greeting on behalf of former Curates who were among the guests at a special "Curates' Table."

In addition to this "Curates' Table" there were a number of "Old Families' Tables," around which sat many members of families who have been communicants over a long period, and children and grand-children of the Founders. During the dinner there was presented Mr. Benjamin Mitchell Newbold, who was baptized eighty-five years ago in the first building in which the original congregation worshipped.

On Wednesday night, the Thalia Club, a dramatic group within the parish, presented a play, and on Friday night the Parish Young People's Fellowship presented a Pageant, "Pilgrims' Progress in Modern Times."

The Church of the Saviour had its beginnings when virtually all of West Philadelphia was country, before the passage of the act which made Philadelphia county co-terminous with the city. The residential areas at that time west of the Schuylkill river were included in the sections whose names still cling to the memories of many West Philadelphians, and bore the names of Blockley, Hamilton Village, Mantua, Haddington, Belmont, Paschalville and Kingsessing.

During its life many of the city's prominent families have been and still are numbered among the Saviour's communicants. It was the home church of the late Anthony J. Drexel, founder of the banking house of Drexel & Co., and who was Rector's Warden for many years. The present Chancel, recognized as one of the most beautiful in the United States, is a memorial to Mr. Drexel.

Among the other many adornments and memorials, one of the finest that may be seen is presented in the fourteen windows memorializing the gift of the Episcopate to the Church of America. In these the Episcopate, through the Scottish Succession in the Consecration of Bishop Seabury at Aberdeen, Scotland, and through the English Succession in the Consecration of Bishop White and Bishop Provoost at Lambeth Chapel in London, is shown.

In a disastrous fire in 1902 the church was all but destroyed, but undismayed the congregation within less than eighteen months restored the church, making it larger and more beautiful than ever, added a parish house and rectory, paid for all the work, and so permitting the church to be consecrated. Today the Church of the Saviour has close to a communicant membership of 1000 and the entire property is valued at upwards of $400,000.

The Church News

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THE SIX SENSES AT CHRISTMAS

It is astonishing, when one recalls his childhood, to discover how large a place the five senses occupy in the memory of Christmas celebrations. The smell, the taste, the touch as well as sight and hearing, all have contributed in youth to the enjoyment of the happiest season of the year.

Certainly no roast turkey ever tasted so delicious as those we ate then; we can still smell the faint forest perfume of the spruce tree sparkling in the parlor; never was fur so soft as that on the new gloves we found at the base of the tree, nor have we ever heard again any music so sweet as the carols that floated mysteriously across the stillness of that silent night, nor seen any faces quite the same as our father's and mother's as they watched us opening our presents on those distant Christmas mornings.

Perhaps the best thing older people can do for children at this season of the year is to make it possible for them to store their minds with so many happy memories of Christmas that when they grow older they will find delight not only in its celebration but in happy memories of the Christmas of their childhood. Little children cannot be expected to understand the heart of Christmas; the doctrine of the Incarnation is appreciated only when later in life one faces temptation and struggles with pain and sin and sorrow. Then only does a man rejoice in the touch of the God-man's toil-worn and nail-scarred hand. But children can understand that the Christ spirit is born anew at Christmas in the hearts of good men and women, for they can see and feel Him there.

This is the sixth sense, the sense of the reality of the spiritual presence. And at no time in the year is it so easy to know that Christ liveth in men as at Christmas.

MARRIAGE INSTRUCTION

Since the clergy are commanded by the canons to instruct those who desire to be married, the Social Service Commission did a very great service to them in arranging the four conferences held at the Church House during November. The speakers were authorities in their subjects and were able to give those who attended a clear idea of what the prospective bride and groom should know before entering into that holy estate.

Such instruction as these experts suggested should greatly help to diminish the number of divorces. But, better still, it should help to prevent marriages from being failures. It is very likely that as many marriages are failures in countries where they is no divorce as here in our own land where divorce is so common. If our young people are rightly instructed as to the meaning and possibilities of marriage they will be better able to make marriage what it can be, the highest state to which God can call a man and a woman. It should be the positive aim of realizing marriage's possibilities rather than the negative one of merely preventing divorce that should be the concern of all the clergy of the Church.

AT THE WAILING WALL AGAIN

To those people who, following Pythagoras the philosopher, think of everything in heaven and earth in mathematical terms, and are therefore always confronted with "problems," one of the most maddening problems of all is why youth ignores the Church.

Roman Catholics, when people neglect their Church, declare that there is something wrong with the neglectors; Protestants almost always declare that there must be something wrong with the Church. And they proceed to ask youth what it is.

A recent writer, after consulting a conference of California college youth in an effort to discover why more young people do not go to Church, has published some typical answers, among them such assertions as that "the clergy are not up to intellectual standards," "the Creeds, especially the Apostles' Creed, are worse than inadequate," and "the Church is impotent in applying its principles to problems of current social interest." Then the writer adds that it is such critics as these "who must be put to work on the restoration of the Church."

So we return to the wailing wall again, amid the taunts of youthful scoffers, to bemoan our lost glory.

But some good people in the Church will wonder whether young people have never heard that men once believed that the primary purpose of the Church's existence was the worship of Almighty God, and that some fought and died for the right to worship Him, while others sailed thousands of miles over dangerous, uncharted seas to a strange land called America that they might worship without fear of interference or imprisonment.

Still more will wonder whether the Church, though it should try to better physical conditions, is any more impotent in "applying its principles to problems of current social and economic interest" than any other group of citizens. Even a great political party, which many of these critical young people belong to and support with religious faith, is going to be impotent

for four years at least, in "applying its principles to problems of current social and economic interest." The Church is in good company.

And some will wonder, too, whether the clergy are "not up to intellectual standards." How anyone can make such a statement after hearing a few accepted leaders of youth deliver political speeches over the radio is a mystery, deep, unplumbed and dark as the great and wide sea.

The fact that a college graduate could say in opening an address to a group of other college men, "I feel like Nelson going out to meet the Spanish Armada," without causing the semblance of a smile on their faces, indicates that there are other things that college men ignore besides the Church—English history, for example. The clergy are about as well-qualified leaders as any other cross-section of the great American people.

And almost everyone will wonder how those who consider the Apostles' Creed inadequate would revise such a simple statement of belief without causing confusion more confounded.

Still the fact remains that, right or wrong, young people do not go to Church in as large numbers as they should, and we must keep on seeking until we find the cause and the cure.

Possibly we should not expect so many young people to attend now, for there are not so many sons and daughters of American parents of the so-called higher bracket classes, from which the Episcopal Church usually draws most heavily, as there used to be. When it takes three Bryn Mawr graduates to add one more to the population of America, the future looks hopeless for numbers in an intellectual Church. And when the birth-rate of even the proletariat (the people whom the Romans called the *proles*, child-producers) has been cut in half in fifty years, how can we expect so many white, American-born people to be in the Church as formerly?

In addition, we shall likely find that youth itself is partly to blame in that most young people follow the example of their elders and seek pleasure as the chief end in life. They must be converted.

As to the Church itself, though it is certainly at fault, most mature observers would agree that its troubles are not due to the defective mentality of its leaders or to the inadequacy of the Apostles' Creed, but to the lack of a satisfactory technique for dealing with youth in a changing age. And surely that will be developed in time to perpetuate the most necessary of all institutions, the Church of Jesus Christ. It has been so in the past and it will be so again.

MAYFLOWER DESCENDANTS HOLD THEIR THANKSGIVING SERVICES AT GLORIA DEI

The Fourth Annual Thanksgiving Service of the Pennsylvania Society of Mayflower Descendants was held Sunday afternoon, November 15th, at Gloria Dei (Old Swedes) Church, Delaware Avenue and Christian Street, the Rev. John Craig Roak, Rector of the parish, preaching the sermon.

Gloria Dei, being the oldest in the city, dates back to within a half century of the date of the coming of the Pilgrims. Founded in 1677, the present building was completed in 1700. Its primitive simplicity adapts admirably to the spirit of the hardy English pioneers who braved the rigors of the sea in their attempt to gain religious freedom.

In his sermon Mr. Roak included an interesting reference to the failure of communism in the Pilgrim Colony. He quoted Governor Bradford, who said that they had found it feasible to abandon the communal mode of existence. The women objected to sewing other women's husbands' clothes and the men rebelled at toiling in the fields for other men's families. So it was, the Rector said, that the unit of the family was deemed most important for economic welfare.

The service included the reading of the Mayflower Compact by the Governor of the Pennsylvania Society, Lawrence H. Eldredge. The Presentation of the Colors was made by the Color Guard, Commander James S. Collins, J. Wyman Worthington, John L. G. Lennig.

The Committee in charge of the arrangements comprised Miss Margaret A. Lennig, Chairman, and the following:

Mrs. Wilmot Grant Peirce
Mr. Edgar Pardee Earle
Mrs. Henry Paul Busch
Mrs. Lee H. Heist
Mrs. F. Bartol Dalley
Miss Margaret Earle
Miss Catherine Mumford Lennig
Mrs. McClure Fahnestock
Mrs. J. Wyman Worthington
Mrs. B. Franklin Stahl
Mrs. Presley Morgan Taylor
Mr. Louis I. Matthews
Mrs. Samuel Risley
Dr. Roy R. Nichols
Miss Mary Christine Smith
Mrs. Edwin M. Chance
Mrs. C. Howard Colket
Mrs. John Parker Hill
Mrs. Effingham Perot
Mrs. George Dallas Dixon
Mrs. Julien Ortiz
Mrs. F. Bartol Dalley
Mrs. Thomas Hand Ball
Mrs. Clarles C. Lister, Jr.
Mrs. Frederick W. Bussenius
Mr. John L. P. Lennig
Mrs. Forrester H. Scott
Mrs. Frederick J. Froriep

LECTURE AT ST. CLEMENT'S

Fr. Joseph, Founder of the Order of St. Francis, situated in the Diocese of Long Island, will give a Lecture in St. Clement's Church, 20th and Cherry Streets, Sunday evening, December 6th, at 8 o'clock, on "The Spirit of Saint Francis in the Twentieth Century." St. Francis is known as "Everybody's Saint," and Fr. Joseph, it is said, is a most attractive speaker, and St. Clement's extends a cordial welcome to all who may wish to hear the Lecture.

Keep your eyes up, your vision clear, your faith steady.—*Ex.*

"Faith is the essential attribute of the soul."

D. A. R. DEDICATE MEMORIAL TO FOUNDER IN CHURCHYARD OF UPPER MERION PARISH

Valley Forge Chapter of the Daughters of the American Revolution on Sunday afternoon, November 8th, unveiled a bronze tablet in the Churchyard of historic Christ Church (Old Swedes), Upper Merion, to the memory of Anna Morris Holstein, founder and first Regent of Valley Forge Chapter, D. A. R. Mrs. Holstein was a faithful communicant of Christ Church, Upper Merion.

The tablet, which was fastened to the headstone of the grave, reads: "Anna Morris Holstein, Organizing Regent, 1894. Placed by the Valley Forge Chapter D. A. R." The dedication service was read by members of the Chapter. Hymns were sung by the choir of the church and the Invocation and Benediction were said by the Rector of the parish, the Rev. James H. Lamb, Jr.

I want to lay this fact upon the hearts and consciences of every member of this Church. The Church of today has to contend with tremendous forces. It is the duty of each member to uphold the Church and its program and to leave no stone unturned that may strengthen that work. Neglect, indifference, carelessness or a light hearted attitude toward the Kingdom today may result in the destruction of religious life and freedom.—From *"Heart to Heart Talks,"* by GRANVILLE TAYLOR.

English Abbeys and Spanish Churches; History Repeats Itself

By The Rev. Francis C. Hartshorne

The writer who, on various occasions, has had the good fortune of being able to visit many ruined English Abbeys, or Monasteries, believes he voices the feeling of all Americans who have been equally fortunate, in saying that there is a spell about them which is quite unique and difficult to account for. Perhaps their fascination is largely due to the fact that these ruins leave so much opportunity for the imagination to fill in all that is missing in their structures and to build up a picture of what once went on in them. Cathedrals, stately and beautiful as so many of them are, leave nothing to imagine in comparison with Abbeys in ruins; for pretty much everything that ever was in them is still in them, with only too often some modern touches that jar and very modern tourists that jangle.

But in the case of the Abbeys—some of them fully as large as many of the Cathedrals—there is generally not much more than suggestions of what once was there in buildings and architecture. There may be the bases of what were once long rows of columns and sometimes a few complete pillars and arches, but one has to imagine what it must have been like when all the columns rose and flowered into the vaulting or fan tracery of the roof, and when the windows, great and small, now mostly nothing but framed openings, were full of intricate groining filled with beautiful stained glass, while down below were the many Altars and the brightly colored pavements. Where those pavements were and where worshippers once stood or knelt is now nothing but lovely green turf studded thickly with little English daisies, and one has to try to picture the space filled of a Sunday morning with Priests in the Sanctuary, Clergy in the Presbytery, Monks in the Choir and lay brothers in the great Nave, all these different parts of the structures being usually easily discernible from the ground plan which the foundations of pillars and walls make plain. Or one might think of the time as earlier in the morning when, before each of the Altars along the side aisles or, it might be, along the great transept behind the High Altar, stood a Priest Monk celebrating his required daily Mass. And as besides the church building there are almost always ruined walls or well-defined ground plans of other buildings, one can let one's thoughts dwell upon the workers in the kitchens, preparing the morning meal; or the brethren eating silently in the refectories, while someone reads from a small pulpit in the wall so as to effectually prevent any idle conversation. In the infirmaries would be the sick, or those too old and infirm to leave their beds. A little later, in the Chapter House, would be gathered the Abbot or his deputies, conducting business with those from outside the monastery, or trying a Monk or lay brother for some infraction of the rules.

Three of the most beautiful of all the ruined English Abbeys are in a small district north and west of York. Of these, H. V. Morton, in his delightful book, "The Call of England," says:

"There are moments when the traveler stops and says to himself: 'My journey has ended. There is no point in continuing it. I shall, if I follow the high-road for a hundred years, find nothing more lovely than this.' Three times have I said these words in one day's wandering as I stood before the ruined abbeys of Fountains, Jervaulx and Rivaulx. There should be some charitable fund for the transportation of all spiritually diseased and all unhappy people to these abbeys. Here Peace and Beauty live hand in hand. Their white bones are drenched in peace; all the pride has gone out of them and they kneel in the Yorkshire meadows with white daisies about them like three saints in prayer. It may occur to you when you stand in the silence of a ruined nave, or when you walk, instinctively on tiptoe down aisles whose roofs are open to the sky, or when you sit for a moment in the stalls of ruined chapter-houses where the ivy twines about the pillars, that these sanctuaries which shielded civilization in ancient times, have drawn near to God in their decay."

This etching, showing views of the ruins of Fountains Abbey, was made from a photograph taken by Mr. Hartshorne.

These three Abbeys were founded about 1150, and for nearly four centuries thousands of Monks lived and worshipped in them. But now, these long four hundred years there has been silence in all such establishments throughout England, and in not one of them (except, I believe, in Glastonbury once a year) is a prayer said or a hymn sung, and the only living things are the birds that fly freely through the open windows and along rooflless aisles, and visitors who go quietly and reverently about, as if under the gaze of those thousands who once worshipped there.

But WHY are all these great structures untenanted and in such ruinous state that it sometimes seems as if hardly one stone had been left that had not only been thrown down, but also carried away? Innumerable cathedrals and parish churches in England as old as these Abbeys are standing unimpaired and in use. As one stands and looks about him, one cannot easily believe that these Abbeys came to be in the state in which they are through any inherent weakness of structure, for the parts that remain standing are usually so substantially built and standing so firmly after these hundreds of years that one wonders why the parts that have disappeared did not stand up as well. And another striking thing is that of all the stones that must have been in the walls and piers and vaulted ceilings of the buildings that have disappeared, none remain on the spot. In some way thousands and thousands of tons of cut stone must have been removed from the sites of these Abbeys. When the writer first visited some of these Abbeys a good many years ago he supposed that they had been brought into their present condition at the time of the suppression of the Monastic Orders under Henry VIII, and the thought of so great an amount of energy having been expended to destroy so much beauty caused him to marvel and blaspheme at such fanatical iconoclasm.

But he has since realized that that is not a true picture of what occurred. When Henry VIII decided to suppress the Monastic orders and to despoil them of their wealth in lands and otherwise, the most effective way of accomplishing their disbanding and of preventing their getting together again was to destroy their establishments and leave them without places in which to live. So the establishments were set on fire and burned, the churches along with the other buildings, for the churches had never served the peoples of the communities in which the monasteries were situated because they had

their own parish churches. Of course, the stonework of the structures suffered greatly from the fires, and still more from exposure to the elements after the roofs had gone. Any of the fine cut stone that fell down at the time or during the centuries that followed was carried away and used for building purposes by thrifty neighbors, who doubtless encouraged to fall down many portions of the structures which would otherwise have remained until this day.

And had it not been for the action of the English Government some time ago, taking all these ruined Abbeys under its care and protection, still less of them would be left for us to admire.

But why did Henry disband the monastic orders? Some might say it was because he coveted their immense riches in lands and otherwise, and wanted them for himself and to distribute among his favorite courtiers. Of course, that is what happened; but he could never have gotten away with it if there had not been enough popular feeling against the orders to make it possible. And why was there such a feeling? These establishments had been in existence four hundred years; how had they outworn their welcome? A person visiting these ruins can almost see the answer to that question by looking around him at the vastness of the churches and dwelling quarters, and by thinking of the hundreds of men living in each of them, and then multiplying that by the hundreds of such establishments in England and realizing that there must have been many thousands of men in England in those days living in regions which today support only a sparse rural population, and the conclusion is inevitable that they were largely supported by other Englishmen in one way or another. It used to be said in the writer's youth that every German farmer went to work with a soldier on his back, because he had to feed and clothe the soldier. It was probably true that in the days of Henry VIII each English farmer went to work with a monk or two on his back, and the people had come to realize it.

Even at the end of the century in which the monasteries were established a certain Frenchman said to King Richard I, "You have in England three daughters whom you love more than the grace of God, and they are Pride, Luxury and Avarice." "My friend," replied the King, "they are no longer at home. I have married Pride to the Templars, Luxury to the Black Canons, and Avarice to the Cistercians." "But there was a time," says Morton, "when the good monks wandered the roads of England looking for a place in which to found Abbeys, and at their highest they saved for us all that was left of culture and knowledge." True, but the ruined condition of the Abbeys offers mute but eloquent testimony to the fact that they did not remain at their highest.

At the time when the writer was visiting some of the Abbeys last summer, news began to come of the burning of churches in Spain and of the killing of priests, monks and nuns, and he could almost hear the ruins saying, "What happened to us is happening to them." And he thought of the conditions which Governor General Taft found when he went to the Philippines, all the good land in the ownership of the Friars and the mass of the people their oppressed tenants, and how he decided that nothing could be done to improve the condition of the people so long as the Friars remained as landlords, and how he had gone to Rome and arranged with the then Pope to buy the lands of

This etching of the ruins of Rievaulx Abbey shows one of the side aisles as it appears today, covered with a carpet of English daisies.

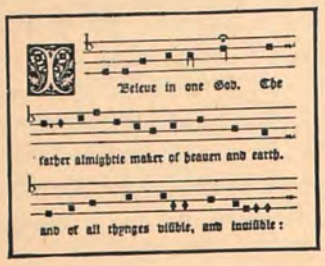
the Friars for $50,000,000 and sell it on long terms to the people, and how the Pope had agreed to have the money set aside to support missionary work among the heathen in the Philippines, and how the Pope had been unable to keep his word because the Friars got the money and took it with them to Spain to build themselves real castles there, castles now tumbling about their ears or covering their dead bodies.

Of course, what is happening in Spain is infinitely worse than what happened in England in the days of Henry VIII, and precisely for the reason that in England it was not the Church but only the Monastic Orders who were living on, rather than for the people, whereas in Spain the exploitation of the people by the Roman Church has exceeded anything that ever happened in Christendom. Many people think of the Roman Church as a unit and suppose that it is essentially the same all over the world. Few things could be further from the truth. The Roman Church in any country, in its social outlook and in many other respects, is just what the local hierarchy, the Archbishop and Bishops there make it. In Spain, until recently, three elements have always been united in keeping all privileges for themselves and the people ignorant and poverty-stricken—the rich, the army and the Church. The Church was in almost exclusive control of education, using the schools chiefly as opportunities to influence the young for its own purposes, and so little for education that 80 per cent of the people could neither read or write; and at every election the people were deluged by circulars from Bishops telling them that their consciences would not permit them to vote for any candidate favoring a republican form of government; and whenever there was a death in a family more than a dozen priests would turn up and all demand a fee; and thousands of men and women were escaping all the worries and responsibilities and hard work of the ordinary people by joining monasteries and nunneries. And the Church always backed up the rich and the army in their exploitation and oppression of the people. In short, the great mass of the people came to look upon the Church as Public Enemy No. 1.

And that explains the difference between what happened in Russia and Mexico and what is happening in Spain. In the first two countries it was the governments that persecuted the Church, rather than the people. But in Spain, as soon as the people got arms in their hands they turned at once against the Church and its representatives in a cruel and revengeful mood. The opposition of the rich and the army they expected, but the Church, they felt, had betrayed them in joining hands with their oppressors.

History does and will repeat itself because similar conditions lead to similar happenings. Ruined English Abbeys and burned Spanish Churches teach the same lesson to Christians everywhere, and it is writ so plain that they who run can read. It is that whenever and wherever the Christian Church gets to living on instead of for the people, the time of its chastisement is at hand. On the other hand, if it be true of the Church in any land and at any time that it, like Christ among the Disciples, is among the people as one that serveth, it will have nothing to fear from any social changes that may come.

"Do not cheat thy heart, and tell her,
'Grief will pass away;
Hope for fairer things tomorrow,
And forget today.'
Tell her, if you will, that sorrow
Need not come in vain;
Tell her that the lesson taught her
Far outweighs the pain."



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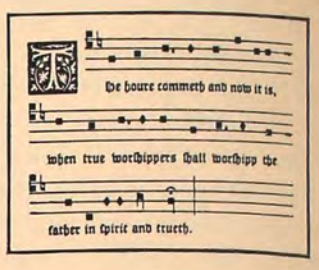


Musical and Liturgical Travel Notes

By the REV. HERBERT BOYCE SATCHER

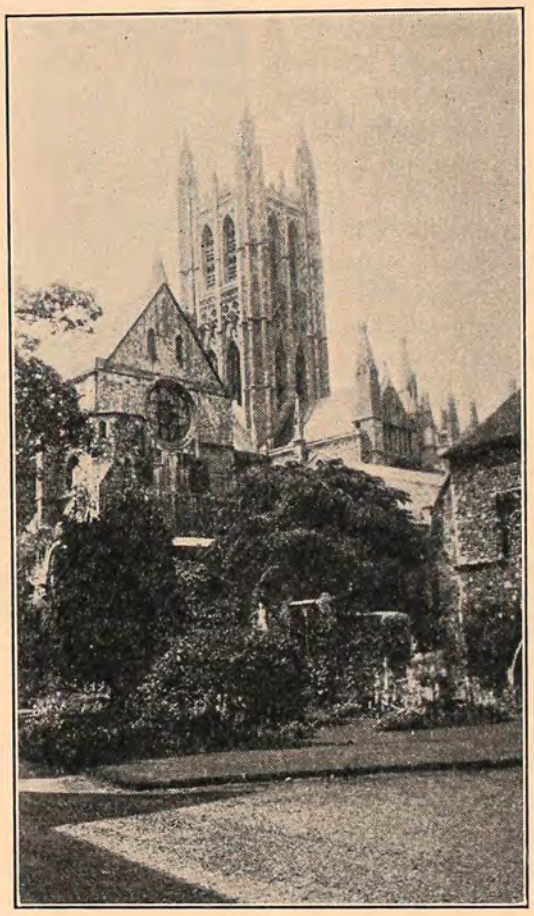
Following is the first of two special articles by Mr. Satcher which THE CHURCH NEWS *feels will be of interest to all who are interested in Church Music. The second will appear in the next issue.—Ed.*

It will be remembered that two years ago Dr. Sydney H. Nicholson, the distinguished Director of the School of English Church Music and Warden of St. Nicholas College, Chislehurst, Kent, visited Philadelphia and gave a memorable series of addresses to the few persons who could be persuaded to interrupt their Christmas preparations long enough to listen to the important message this great leader brought to us. As Dr. Nicholson waved farewell to me after being my house-guest for two days, he said, "I shall see you in London in 1936." These words were imprinted upon my memory so vividly that early in the current year I began making plans that they might become a reality.

The anticipated occasion which called forth this remark of Dr. Nicholson's was the great triennial Festival of English Church Music to be held in the Crystal Palace, London, on Friday, June 19th, 1936. Accordingly I set sail June 11th from New York on the "Aquitania," arriving at Southampton June 18th. Proceeding directly to London I found my way the next morning to the Crystal Palace, along with some 4000 other singers, members of choirs affiliated with the School from all over Great Britain and beyond the sea. Those taking part in the festival had been studying the music under their own choirmasters for almost a year. Every detail had been looked after so carefully that there was no confusion in spite of the almost incredible number of participants. Everybody knew exactly where to go and what to do. While vesting for the long and arduous joint rehearsal I became engaged in conversation with my neighbors who were members of the choir of St. Peter's, Prittlewell, Essex. They thought it remarkable that I should have come all the way from America to sing in this festival, and very kindly invited me to march with them, sit with them, and join them for tea between the rehearsal and the service. This companionship was very agreeable, and I was most grateful for their kindness to a lone stranger from far away.

The festival took the form of an elaborate Choral Evensong, with a short address by the Archbishop of Canterbury. At seven o'clock the choristers began to move in three processions four abreast towards their places in the great "Handel Orchestra." Seven processional hymns were sung, some of them in antiphonal form unaccompanied, yet pitch and tempo were excellently preserved, and the words could always be clearly distinguished. What to us seems almost incredible is the fact that 4000 singers rehearsing together only once could chant three Psalms to Anglican chants in natural speech rhythm and keep together perfectly. The canticles were sung to Plainsong settings, with certain verses in faux-bourdon by Dr. Healey Willan of Toronto. There were eight anthems besides the *Hallelujah Chorus,* which was sung just before the blessing. One of these anthems was by the American composer, Everett Titcomb of Boston, whose work should be better known among us.

The opening and closing voluntaries were played by Dr. Stanley Marchant, of St. Paul's Cathedral, London, the accompaniments by Dr. Ernest Bullock, of Westminster Abbey. Dr. Nicholson conducted. As the festival was under royal patronage, the Princess Mary and a group of friends occupied the royal box. At the end a most colorful pageant was presented when the choirs of the twenty-nine cathedrals represented lined up in the aisles forming a guard of honor for the members of the royal party as they left the building. In spite of the terrific heat and enormous crowds there were few casualties, and it was a great experience to have a part in such a notable event.



The photograph from which this etching was made was taken by Mr. Satcher and shows a view of the northeast transept of Canterbury Cathedral and the "Bell Harry" Tower, taken from the Deanery Garden.

The following Sunday was most delightfully spent in the company of good friends from this Diocese, the Rev. and Mrs. Stanley R. West. We met by arrangement outside the north door of Westminster Abbey, attending the service of Matins in the Abbey. The can-

ticles were sung to Sir Walter Alcock's setting in B flat, and the anthem was *Ye That Hath Spent the Silent Night,* by Dr. George Dyson. Matins over, we hurried to the city and up Ludgate Hill to St. Paul's Cathedral for the end of the mid-day Eucharist. At three o'clock we attended Evensong in the Temple Church. Copious extracts from Mendelsshon's *Elijah* were sung at this service, the boy who sang *O Rest in the Lord* giving a most moving rendition. To complete the day we crossed to the south bank of the Thames and went to the later Evensong at 6.30 in Southwark Cathedral. Here the service music was Stanford in A, and the anthem Rachmaninoff's *To Thee O Lord I Lift Up My Soul.* Canon "Dick" Sheppard preached a lively and quite characteristic sermon. Spending Sunday thus seemed normal enough for me, but perhaps it was rather strenuous for my companions, as the combination of church music and cathedrals renders me somewhat insensible to fatigue.

Most of the next week I spent at Canterbury attending the Festival of Music and Drama sponsored by the Friends of Canterbury Cathedral. A feature of this festival is always the presentation of an original drama written for the occasion. This year's play was *Cranmer of Canterbury* by Charles Williams, which was given in the Chapter House each day. A more perfect setting could hardly be imagined, as the architectural details of the Chapter House render a formal stage setting unnecessary, and the brilliant sunlight streaming through the great west window made artificial lighting superfluous. In short it was a vitally moving characterization given in ideal surroundings. There were delightful serenades in the Great Cloisters, restored this year through the efforts of the Friends, and presented anew to the Dean and Chapter with their ribs and bosses freshly adorned in a gorgeous coating of gold and color. There were choral and orchestral concerts in the Cathedral, and daily services, which I did not think reached a very high point musically.

To me the high point of this festival was the Holst Memorial Concert held one afternoon in the Cloisters. Gustav Holst was a great figure in modern English music, who died two years ago at the early age of 59. He collaborated with John Masefield, the poet-laureate, in the creation of the first Canterbury Festival play, *The Coming of Christ,* in 1929. Incidentally this was the first drama to be given in an English Cathedral since the Reformation. At this memorial concert I was delighted to hear from the poet-laureate's own lips the beautiful and touching story of their collaboration. Holst's own Whitsuntide Singers sang some of his compositions and arrangements and some motets by the Tudor composer whom he most admired, Thomas Weelkes. Ancient Canterbury on fine days in early summer glows with a radiance which shines from a gone but never-to-be-forgotten past. Today it stands mellowed by time and memories, inviting the world-weary and the care-worn to find peace and refreshment in its quiet gardens by the Stour and in its hallowed Cathedral close.

Some Thoughts About Hymn Tunes

By Harold W. Gilbert

Someone remarked to Cardinal Newman, the author of "Lead, Kindly Light," that it must have afforded him great pleasure to know he had written a hymn treasured wherever English-speaking Christians were to be found. After a moment's silence, Newman with characteristic modesty replied, "Yes, deeply thankful, and more than thankful. But you see it is not the hymn, but the *tune,* that has gained the popularity."

Can anyone doubt that the stirring music of "Onward Christian Soldiers" has carried the text to world-wide popularity, or that the freedom and exhilaration of the tune "Worgan," account largely for the popularity of "Jesus Christ is risen today?" Many similar instances could be mentioned, showing that the tune has played its important part in making the words known. "From Greenland's Icy Mountains" was written ten years before it was supplied with its present tune. Not until Lowell Mason wrote the music which has ever since been associated with it did this hymn become really well-known. The hymn tune, therefore, has an important mission, and should measure up to that responsibility.

Despite what one may say about the desirability of selecting tunes that are musically good, there is always the ready reply that many "bad" tunes have stood the test of years, and are the actual means through which some fine hymn texts have become known and widely used. This is undeniably true. And the question is difficult to discuss with any degree of self-asurrance, for this very reason. It may be that we do not all agree on what constitutes a "bad" tune. It may also be that extraneous influences play a greater part than we suppose in moulding musical tastes. The results of sinister influences are apparent in various directions, and unquestionably are evident in our likes and dislikes as applied to church music. Recognizing this fact, we should combat baneful tendencies, not meekly accept them as inevitable.

It should be realized that many hymn tunes that have become popular through opportune circumstances were never regarded by their composers as worth their salt, nor were they ever intended for a wide circulation. Some were written in haste to supply the needs at Sunday School festivals. Some were scribbled off in response to requests from hard-pressed editors. Many have been so abbreviated and mutilated by successive arrangers that what musical balance and inspiration they originally contained have been ruthlessly squeezed out of them. This, then, is the substance of which many of our hymn tunes are made. They live because they have jingle, or sugary harmony, or merely because they were the religious nursery rhymes of our childhood, and they linger in our systems. But these are not good reason for perpetuating them in our hymnals and trying to regard them as the solid matter of worship music.

Editors of hymnals know only too well that popular demand makes it difficult to improve the musical standards of hymn tunes. Let word get about that a revision of the hymnal is to be undertaken, and church-goers rise up with one accord and present their individual demands for the retention of personal favorites. The editor soon realizes that he is in much the same position as an umpire who renders an unpopular decision. People do not want what is good for them so much as what they like. But in what matters is this not so?

Not that it is necessary to do away with what everybody likes—fortunately, nearly everybody likes many of the best things; and the things of very shady merit are not liked by everybody, even though their champions by much propaganda would make us believe so. What then of the choice of the conservative minority? Should that choice be disregarded? And is there a congregation in which this conservative element is entirely lacking? Hardly.

The ideal would be realized if we could in our choice of hymn tunes meet the requirements of all "parties" —a very difficult thing to do, no doubt, but not impossible if we become tolerant, and are willing to give up pet notions which are at the same time purely selfish. The person who selects the hymns for a service, usually the clergyman in charge, is exposed to a strong temptation to indulge his own tastes, and to regard those tastes as faultless, and therefore proper for all and sundry. Exactly the same pitfall would confront the choirmaster, if he were delegated to make the selections —and, incidentally, his choice of tunes might be just as poor, or worse, than the clergyman's. We are all slaves of our fancies until we apply our reasoning to help out our judgment.

The Clergy Conferences on Marriage

By The Rev. Wallace E. Conkling

An unusually large attendance and a sustained interest marked the series of four special Conferences for Clergy on Marriage, held in the Church House on four successive Mondays, beginning November 9th, aimed to make it possible for the Clergy to give better pre-marital instruction as required by the Canons of the Church and, also, to assist them in dealing with post-marital problems.

The Conferences were conducted by the Committee on Marriage in the Department of Christian Social Service and Institutions, and the Clerical Brotherhood co-operated by holding their regular Monday meetings at an earlier hour, and then adjourning in time to attend the "Marriage Clinics."

The first of these Conferences were conducted by Dr. Lovett Dewees, who has long been a specialist in the physiological relations and problems of the married state. Dr. Dewees aimed in his lecture not only to assist the Clergy in giving instructions in such matters where conditions required them to do so, but also to encourage the Clergy to use more extensively the medical profession whenever possible. This, he believed, was being more and more extensively done.

Dr. Dewees classed pre-marital instruction as a very important part of preventive medicine. He spent the major part of his address in showing what a doctor would be likely to do in such an instruction and examination. Both for the doctor, and also for the Clergy, when doing it, he stressed among other valuable points the great value of intuition in particular cases with careful attention to the sensibilities of "the patient." The technique to be used must give adequate information with a minimum of disillusionment. Dr. Dewees also spoke of the importance of removing all fears and anxieties, and claimed there were indications of a much more wholesome attitude on the part of couples seeking information and advice.

Dr. Dewees also advised that the Clergy could in many cases refer their people to the family doctor, and that it would be well to establish a contact with some doctor in the community who would be particularly suited for this type of work and who would doubtless be most willing to co-operate with the Clergy and assist them in every way possible. All doctors are not equally fitted for this work, as all Clergy are not.

Dr. Earl D. Bond gave the second lecture, treating particularly the emotional problems in relation to marriage. With these, he felt the Clergy and other educators were often equally as well fitted to deal as are the members of the medical profession. The laity, he indicated, are turning more and more from a "muddling along" method of dealing with family relations problems to a scientific approach. Dr. Bond gave as illustrations four married couples of the so-called normal people, but whose marriages were unsuccessful because of immaturity in development in one or the other, who were examples of fixation at earlier stages of development—and he pointed out how something might have been done before marriage which would have greatly helped.

Dr. Bond pleaded for planning ahead by those approaching marriage so that there might be both affection and independence at the same time, as well as security and freedom. Some of his suggestions in this connection were: That each should not give up their own private interests and reserves; that there should be a plan too for "ups and downs," since adults are not static and there are changing tides of emotion; that the plan should include what each can give to the other and how each is to get on with the "in-laws"; also how religious differences are to be adjusted.

The doctor pointed out how the necessity of a plan for a child's life from kindergarten on is accepted, but that this is neglected in later years, though the same need enters into the man and wife relationship. Love alone is not enough.

On the definite subject of a pre-marital conference by the Clergy, Dr. Bond felt that it should not aim to do too much, but on the contrary, as little as is necessary. The most valuable thing, he said, is in talking things over to establish a relationship that can be the basis for future assistance when and if necessary.

On the physical side, the lecturer maintained that the physical union is the basis for union, and though without this it is hard for marriage to endure, yet the emotional acceptance of sex must be of sex in its highest form and that the physical is certainly not all of marriage. Dr. Bond expressed the wish that more novelists should write of individuals who make successfully the emotional adjustments rather than of those who do not face the problems. Dr. Bond closed his lecture by saying it was only a preface to an introduction to a preparatory study of the subject.

At the third Conference Miss Betsey Libbey, of the Family Society of Philadelphia, discussed the economic problems and the final Conference on "The Spiritual Approach to Marriage," was conducted by the Rev. Ernest C. Earp, Rector of the Church of the Redeemer, Bryn Mawr.

CONFIRMATION SCHEDULE FOR DECEMBER-JANUARY

On January 31, the Rt. Rev. Charles Fiske will come to the Diocese to assist in taking appointments.

Dec. 3—Thursday.
Evg.—Bridgeport, Christ, Upper Merion.

Dec. 4—Friday.
Evg.—Phila., St. Barnabas, Germantown.

Dec. 5—Second Sunday in Advent.
A. M.—Whitemarsh, St. Thomas.
P. M.—Ambler, Trinity.
Evg.—Gwynedd, Messiah.

Dec. 9—Wednesday.
Evg.—Phila., St. Barnabas, Germantown.

Dec. 10—Thursday.
Evg.—Phila., St. Ambrose.

Dec. 13—Third Sunday in Advent.
A. M.—Phila., Calvary, Germantown.
P. M.—Phila,, Emmanuel, Holmesburg.
Evg.—Phila., St. David, Manayunk.

Dec. 16—Wednesday.
Evg.—Cheltenham, St. Aidan.

Dec. 17—Thursday.
Evg.—Rockledge, Holy Nativity.

Dec. 20—Fourth Sunday in Advent.
A. M.—Phila., St. Peter, Germantown.
P. M.—Phila., House of Prayer.
Evg.—Phila., St. Matthias.

Dec. 21—St. Thomas (Day) Monday).
Evg.—Ardmore, St. George.

Dec. 27—St. John's Day (First Sunday after Christmas).
A. M.—Phila., St. John Free.
P. M.—Phila., St. John, West Oak Lane.
Evg.—Phila., Nativity Chapel, Germantown.

Dec. 30—Wednesday.
Evg.—Phila., St. Mary, Manayunk.

Jan. 3—Second Sunday after Christmas.
A. M.—Aramingo, St. Paul.
P. M.—Phila., All Souls.
Evg.—Tacony, Holy Innocents.

Jan. 6—The Epiphany, Wednesday.
Evg.—Francisville, St. Matthew.

Jan. 7—Thursday.
Evg.—Franklinville, Christ.

Jan. 10—First Sunday after Epiphany.
A. M.—Weldon, St. Peter.
P. M.—Crescentville, All Saints.
Evg.—Oak Lane, St. Martin.

Jan. 13—Wednesday.
Evg.—Phila., Messiah.

Jan. 14—Thursday.
Evg.—Germantown, Good Shepherd.

Jan. 17—Second Sunday after Epiphany.
A. M.—Chestnut Hill, St. Martin.
P. M.—Germantown, Epiphany.
Evg.—Phila., St. Gabriel.

Jan. 20—Wednesday.
Evg.—Phila., Zion.

Jan. 21—Thursday.
Evg.—Kensington, Good Shepherd.

Jan. 24—Septuagesima Sunday.

A. M.—Germantown, Christ and St. Michael.

P. M.—Phila., St. James the Less.

Evg.—Roxborough, St. Timothy.

Jan. 31—Sexagesima Sunday.

A. M.—Phila., St. Mark, Frankford, Bishop Fiske.

P. M.—Phila., St. Luke, Germantown, Bishop Fiske.

Evg.—Phila., Trinity, Oxford, Bishop Fiske.

CONFIRMATIONS, OCT. 4 TO NOV. 23, INCLUSIVE

October

4.	**Emmanuel, Kensington (including 2 for Holy Redeemer)**	10
4.	**Washington Memorial Chapel, Valley Forge**	4
11.	**St. Andrew, Yardley (including 2 for Incarnation, Morrisville)**	8
12.	**Bishop's Chapel, Church House (including 3 for St. Mark's, Frankford, and 1 for St. Michael, Yeadon, and 1 Received)**	5
18.	**Holy Trinity, Lansdale (including 9 for Quakertown and 1 Received)**	26
18.	**Advent, Hatboro (including 1 Received)**	7
25.	**St. Luke, Bustleton (including 1 Received)**	4
25.	**Redeemer, Andalusia**	8
25.	**St. Jude-Nativity**	9
26.	**Bishop's Chapel, Church House, for St. George, West Phila.**	2
27.	**St. Paul, Oaks**	5

November

1.	**St. Paul, Doylestown**	9
1.	**Christ, Eddington**	1
1.	**All Saints, Fallsington**	9
4.	**Trinity, Gulph Mills**	10
8.	**St. James, Langhorne**	2
8.	**Trinity, Buckingham**	2
8.	**Grace, Hulmeville**	8
15.	**St. Peter, Phoenixville**	2
15.	**Christ, Pottstown**	6
18.	**St. Faith, Brookline**	
19.	**Home of Merciful Saviour for Crippled Children**	8
22.	**St. Alban, Roxborough**	14
22.	**St. John Baptist, Germantown**	22
23.	**Bishop's Chapel, Church House, for St. Clement's**	2

The Diocesan's Church

By William Ellis Scull

In a recent article in *The Living Church* there was a very interesting resume of the history of the Cathedral of the Diocese of Pennsylvania, started before the World War and the collapse of the world's economic structure.

During the encumbency of Bishop Whittaker it was proposed to buy the Church of the Epiphany at 15th and Chestnut Streets for a Diocesan Church, but the project fell through, I am told, because a price could not be agreed upon. Was not a very great opportunity missed for having a Diocesan Church in the throbbing centre of Philadelphia where countless spiritual gatherings could have been held including Lenten services?

With that precedent, feeling the lack of existing provision for such a Diocesan field, several outstanding clergy and laymen met to try to provide a proper organization for the purpose, consisting of the following:

Rt. Rev. Philip M. Rhinelander, George Wharton Pepper, John J. Collier, Samuel F. Houston, Eli Kirk Price, Frank H. Moss, J. Vaughan Merrick, E. H. Bonsall, Rev. L. N. Caley, R. Francis Wood, Louise B. Runk, Hon. Charles Gummey, Sidney L. Wright, John H. Rankin, Theodore N. Ely, Lewis A. Riley and Dr. Burton Chance.

Many members of the Diocesan Convention may recall the desire for and interest in the Cathedral project of the Diocesans Rhinelander and Garland, and Bishop Taitt's present interest in the same and approval of the site for a Diocesan centre is shown by his address to the last Convention, as follows:

"Bishop Satterlee declared that so many objections were made to the location of the Washington Cathedral that he was in despair. All said it was so far away from the population. The same was said of the New York Cathedral. The wisdom of these sites is now seen by all. With the growth of population, I have no doubt that when our Cathedral is ready for active use, men will see and like wisdom."

Before the purchase of the land at Roxborough several churches in the town were considered suitable for a cathedral or a pro-cathedral. Probably the best for this purpose was Holy Trinity Church with the purchase of the properties back of it to 20th Street for an extension of the Church and other buildings. This proposal, however, did not seem possible to carry out.

Most of the more than forty American cathedrals in the United States are converted churches but as Bishop Garland said more than once, "it is a fact that there is no city so expressive of the continuity of the church and nation as our own where the church was organized and where the nation was born. . . . When a Cathedral is built in Philadelphia it is bound to become the mecca of our people, it will bear witness to the faith of our fathers and to the contribution of the making of our Nation."

At one of the first meetings I started the discussion of the Cathedral by quoting Mr. C. C. Harrison who described it as "the culmination of human development." I spoke of the high character of the Cathedral Church in its many sides and then added—"but it is not on the above factors of a Cathedral that we are to dwell tonight, as all in a different measure appreciate their values; we are here particularly to study the question proposed by Mr. Pepper—'would a cathedral revive the church in Philadelphia'." A Cathedral Foundation provides — "opportunities for religious search and specialized effort and in greatly increasing the working power of the church for the general good of the community and the elevation of all grades of mankind.'

The Cathedrals in the three great Eastern Dioceses should be as perfect in architecture as possible although not necessarily large or rich in detail except where a donor wishes to place a memorial.

Robert Louis Stevenson writes:

"I could never fathom how a man dares to lift up his voice to preach in a Cathedral. What is he to say that will not be an anti-climax? For though I have heard a considerable variety of sermons, I never yet heard one that was so expressive as a Cathedral. 'Tis the best preacher itself and it preaches day and night; not telling you of man's art and aspirations in the past, but convicting your own soul of ardent sympathies; or rather, like all good preachers, it sets you preaching to yourself;— and every man is his own doctor of divinity in the last resort."

The Rev. Leslie Cotton in a sermon said—"you must love your churches, your New York Cathedral, your Washington Cathedral and your Philadelphia Cathedral."

It seems at last as though the world is over mechanized and under spiritualized, as expressed by Sir Oliver Lodge and Dr. Conklin, resulting not only in almost turning human beings into machines, which cuts out much opportunity for other laborers to make a living, but also in appliances for destroying towns and their inhabitants from the air as well as from the ground.

Forward Is Theme for Christmas Season in Church Schools

By The Rev. Philip Humason Steinmetz

Those of you who read this article are the leaders of the Church Schools of this Diocese. Through you and only through you can God work out His plans for these schools. Some of you were at the Church House on Tuesday, November 17th, at the conference of leaders, and caught there a vision of the road along which we must go. Some of you could not get to the conference. Perhaps a brief report of what happened may help you to see something of what we saw who were there.

The central theme of the whole conference was that we must march forward in the schools and this Christmas season offers a very real opportunity to take steps with our children towards a more spiritual observance of Christmas.

Mrs. Rogers of St. Mary's Church, Ardmore, spoke of practical plans for raising the level of Christmas celebrations to that of Christmas joy.

"First of all you must let the Spirit of Jesus Christ fill your soul with peace and joy," she said. "That means starting now to lay plans and to make preparations. God cannot reach you if you are rushed, and preoccupied with myriads of details which you have allowed to pile up until it is too late to control them and they overwhelm you. Perhaps it is already too late and the best you can do is to resolve to start earlier next year."

Mrs. Rogers outlined many things which they had done at St. Mary's: letters to parents, plans made by the children beginning as early as October, various uses of the Christmas Forward Movement literature for children, etc. She mentioned as especially useful a pamphlet for sale in Room 30 of the Church House for ten cents entitled: "The Road to Bethlehem" which is full of detailed practical helps and also the free leaflet "How shall a Christian family celebrate Christmas?" Practical suggestions and helps are available on these and all matters of interest to Church Schools in Room 30.

Following her address the Rev. Philip Humason Steinmetz spoke briefly of the Advent Offering as an opportunity to share in the life of the Church instead of just talking about the Church as we do so much in Church School. He pointed out that here again the first step must be taken by the leader who can enter into a living fellowship with the members of St. Cyprian's Mission or those of the Seaman's Church Institute, the two places which will receive the Advent Offering this year, by visiting them in person and then leading other members of the school into the same fellowship by taking them to visit the Mission or the Institute and then joining with those in the Mission or Institute in worship. Worship and Fellowship are the two centers of the life of the Church. As we worship and enter into a genuine fellowship with other people we live. All sorts of activities are manifestations of that life, but without the life the activities are meaningless.

Finally Miss Elizabeth Frazier gave a brief report of the progress of the Observation School at All Saint's Church. She said that in due time it will be possible for Church School leaders to come to observe in the school and to learn by watching others in action. She will confer with those who come before they come so that they may know what to look for when they observe.

It was a great conference! The Rev. Charles S. Martin, Chairman of the Church School Commission, presided and kept our attention focused upon the central theme so that we left with a clear vision and a resolution to lead in the forward march by taking the first step ourselves.

The Observation School at All Saints, South Philadelphia

From inquiries which have been made to the Diocesan Department of Religious Education, considerable interest outside the Diocese is being manifested in the plan to which the Rev. John E. Hill, Rector of All Saints, South Philadelphia, is co-operating with the Diocesan Department to use All Saints Church School as an Observation School.

Details of the plan together with announcement that Miss Elizabeth P. Frazier, Field Secretary of the Department, would be on duty at All Saints representing the Department, were announced in the October issue of The Church News. The inquiries which have come to the Department have included requests for information about the general set-up of All Saints Church School. Miss Frazier has replied to virtually all of these inquiries, and, as many of our own Church School Superentendents and teachers, also may be interested, Miss Frazier has kindly consented to sponsor the picture of All Saints Church School as he has observed it thus far.

Everybody associated in the plan, Miss Frazier says, is working hard to get the school in shape to be opened for observation by the teachers and officers of the Church Schools of the Diocese. The Student Council, made up of representatives from classes in the Senior Department, are assuming more responsibility than heretofore and are about to tackle some of the problems.

The Kindergarden is held in the choir room on the ground floor. A small rug is put down and the little blue chairs and table are brought out for Sunday morning. Toys and books are on the chairs when the children come in, and as soon as coats are hung on the hooks along the wall, they begin to play. The teacher and her assistant use this free time to become better acquainted with the twenty children that are there. Songs, worship, stories and work follow.

Next door are the Primary and Junior Departments. In this room, which can be divided into two rooms, are some eighty-eight children from six to twelve years old. On account of its being too crowded for good worship and work the Junior grades are going to move into the Church for the whole session, to see if it isn't better that way for both groups. These groups have a twenty-minute worship service, followed by work in their classes.

On the floor above, in the Auditorium, are the eighty or so boys and girls of the Senior Department. Twelve circles of chairs are arranged around the room for the classes, leaving very little space to spare. The Superintendent or one of the Student Council conducts a short opening service which is followed by announcements or suggestions from the Council, the Superintendent or the Rector. The classes then settle down to about a thirty-minute class period. At the close of the period the offering is presented and a closing prayer said. The Senior Department is expected to attend the eight or eleven o'clock service, so the worship at the Church School session is planned with that in mind.

The session at present starts at 10 o'clock and is over at 10:15. Except for two car-loads, the children live within easy walking distance. All but a few of the teachers grew up in the Parish. Some now live at a distance from the Parish.

There are week-day organizations for all boys and girls above the Primary. Consideration is being given how there can be a closer tie-up between the Church School and these week-day groups.

OBJECTS OF 1936 CHURCH SCHOOL ADVENT OFFERING

This year, as usual, the children of our Church Schools will once again make their Annual Advent Offering to the Diocese. These are the objects: salary of the Chaplain of the Seamen's Church Institute and a Spire and Cross for St. Cyprian's Mission. St. Cyprian's is the beneficiary of the October Call of The Church Extension Fund.

In determining to which object to give, or how much they would like to send to both, the children will come to know more about the Diocese.

The Chaplain of the Seamen's Church Institute, the Rev. P. R. Stockman, is the representative of the Diocese on the staff of the Institute. His influence with seamen who come in contact with him is hard to estimate from statistics. We do know, however, that last year the attendance at the services was over 10,000, and that welcome in the name of the Church is extended to merchant seamen from every state in the Union and from 50 foreign countries. The boys and girls of the Diocese will be glad to have a part in this work.

St. Cyprian's Mission is working very hard to raise money to make their building a more worshipful place. At present they worship in a basement room with the furnace on one side of it. They are overjoyed that the October Call of The Church Extension Fund is to help them. Part of the alterations and additions call for a Spire and Cross to be erected to give the building a more churchly appearance. The Advent Offering has this as one of its two objects. Of course both these count on Parish Quotas.

C. L. I. D. ARRANGES PUBLIC MEETING FOR DECEMBER 7

The Philadelphia Chapter of the Church League for Industrial Democracy will hold a public meeting on Monday, December 7th, at 8 P. M., in the Parish House of Christ Church and St. Michael's, Germantown.

Feeling that many Church people are anxious to know more about the Spanish situation, its background and implications, the Executive Committee of the C. L. I. D. secured as speaker Professor A. D. Winspear of Swathmore College. Professor Winspear is very much in demand at present as he has made a study of the situation and was in Spain last summer.

Also on the program is a report from Miss Alice Rex, Field Secretary of the C. L. I. D., of her experiences at the Delta Cooperative Farm in Mississippi while working there for a few weeks in August. Many know of this co-operative made up of evicted sharecroppers and that our Church people have given generously to it. Hearing from Miss Rex will be Philadelphia's first opportunity to get a first-hand account. Miss Rex is to go back the first of January for a year.

The winter program of the C. L. I. D. also will be set forth at this meeting. The Rev. Malcolm E. Peabody, Chairman of the Philadelphia Chapter, will preside.

Congregation Commemorates Rector's 25th Anniversary of Ordination

The Twenty-fifth Anniversary of the ordination of the Rev. C. Herbert Reese, Rector of St. Matthew's Church, Francisville, was commemorated on Friday evening, November 6th, in the Parish House.

The principal speaker of the evening was the Bishop of the Diocese. Bishop Taitt remarked, "I expected a fine reception, but was not prepared for anything like this." The Parish house was packed with a happy and enthusiastic assemblage. Addresses also were made by the Revs. P. R. Stockman, C. B. Dubell, W. O. Roome, J. J. Saunders and R. E. Coonrad. Each stressed the untiring work done by the Rector. Mr. Reese was too overcome to make any extended address of thanks.

Music was furnished by St. Matthew's Quartette and Choir, under the direction of Miss Roma E. Angel, F. A. G. O.

Everybody present seemed to agree that Mr. Reese's twenty-five years in the ministry were very full years of service to many people.

Mr. Reese is a graduate of the Virginia Theological Seminary, and was ordained to the priesthood in 1912. He then became the Assistant at Trinity Church, Washington, D. C., and later was Curate at St. Thomas' Church, Washington, D. C. He was then called to the Rectorship of Trinity Church, Victoria, Texas. While there he was Chaplain of the 360th Regiment, Camp Travis, Texas. He was Senior Chaplain of the 90th Division, A. E. F., during 1918-1919. In November, 1918, he was cited for bravery in action.

PROVINCIAL Y. P. F. COUNCIL HOLDS CONFERENCE HERE

Delegates from eight of the thirteen Dioceses of the Province of Washington, representing the Executive Council of the Young Peoples' Fellowships of the respective Dioceses, held a two-day Conference in Philadelphia, Saturday, November 14th, and Sunday, November 15th.

The Conference opened in Holy Trinity Memorial Chapel on Saturday afternoon. Reports were made by officers and delegates, and steps were taken to stimulate interest in the Thank Offering which will be received in the Spring from the Fellowships of the Province and turned over to the Annual Provincial Conference of the Fellowships for presentation to the Presiding Bishop at the General Convention in Cincinnati in October of next year.

The Conference recessed at 6 o'clock to go to St. Marys, Ardmore, where the officers and delegates were the guests of St. Mary's Young Peoples' Fellowship at dinner. After dinner the Conference was resumed at St. Mary's. The Conference planned to present a program that will enable each Fellowship to have material upon which to base the year's study program. It was decided also to hold the next Conference at Orkney Springs.

St. Barnabas Guild for Nurses Commemorates 50th Anniversary

The Philadelphia Branch of the Guild of St. Barnabas for Nurses celebrated its 50th Anniversary on Monday evening, November 16th, with an Anniversary Dinner in the Guild House of Holy Trinity Memorial Chapel, 2216 Spruce Street. The Rev. B. Janney Rudderow, Priest Associate of the Guild and Vicar of Holy Trinity Memorial, was Toastmaster.

Speakers included Miss Fannie Eshleman, R. N., President of District No. 1, Pennsylvania State Nurses Association; Miss Frances Loftus, R. N., President of the Catholic Nurses Guild of Our Lady of the Visitation; Mrs. E. Bowman Leaf, former Secretary General and Honorary President of the Philadelphia Branch, and the Rev. Wallace E. Conkling, Priest Associate and Rector of St. Luke's Church, Germantown. The history of the Guild was reviewed by Miss Esther Ruggles, R. N., former Secretary, who stated the Guild was indebted to the Rev. Dr. Franklin Joiner, Rector of St. Clement's Church, for early history from bound copies of *St. Clement's Parish Magazine* of the year 1887.

As St. Barnabas Guild passes into the second half century of its service the foundations and purposes upon which it was built remain unchanged, namely, a Church organization designed to inspire and develop the spiritual aspect of the nurse's life and work. Its name, St. Barnabas, was chosen for the Guild because St. Barnabas followed in the footsteps of Christ, his Master, and was called, "The Son of Consolation." The motto and design of the medal worn by every member of the Guild, which is reproduced at the head of this report of its Fiftieth Anniversary, was taken from the medal presented to Florence Nightingale by Queen Victoria in recognition of Miss Nightingale's work in the Crimea and elsewhere, the motto reading, "Blessed are the Merciful."

St. Barnabaas Guild for Nurses is the oldest organization of nurses in America. In 1876, ten years earlier than it was founded in America, it was founded in England. Its founder in the latter country was Miss Susan Antrobus, herself a nurse, and who was well acquainted with the special difficulties and needs of her sister nurses.

The Guild in America was founded by the Rev. Edward William Osborne, who was a member of the Society of St. John the Evangelist, better known as the Cowley Fathers. With two nurses, Miss Tippit and Miss Jack, the first Branch was organized in Boston, Mass. To Philadelphia came the distinction of being the place where the second Branch was organized one month later in November, 1886. It was organized in St. Clement's Church, Philadelphia, then being served by the Cowley Fathers. It may be of interest to note here that Fr. Osborne, the founder of the Guild in America, served for some time at St. Clement's and subsequently became the Second Bishop of the Diocese of Springfield in the State of Illinois.

Early records of the Philadelphia Branch shows that in May, 1887, it had nine Members and six Associates. Its objects then, as they have been through its fifty years of service, were set forth as follows:

"To promote the spiritual life of its members, and provide for them some of the benefits resulting from association with each other, and with other women as friends who are interested in their noble work." This record shows also that at that time the Guild had spread to Brooklyn, New York and Chicago. The officers of the Philadelphia Branch in May, 1887, were the Rev. Duncan Convers, Chaplain, and Mrs. A. W. Kilgore, Secretary.

For some years St. Clement's was the Guild headquarters. About 1891 its headquarters was moved to the Church of the Ascension, at Broad and South Streets, now the Pro-Cathedral of the Diocese. When the Church of the Ascension became the Pro-Cathedral, the Guild continued its headquarters at the Pro-Cathedral until January, 1927, when it accepted the invitation of the Rev. B. Janney Rudderow, Vicar of Holy Trinity Memorial Chapel, to make its headquarters in the Guild House of the Chapel at 2216 Spruce Street. The Guild House has been its home headquarters since that time.

It will be of interest to all members of the Diocese who may read this article to know also that our Church was not only the first one in the United States to emphasize the spiritual attributes of the nurse by means of an organization, but that throughout its existence membership has been open to all Christians. For many years its membership included nurses of the Roman Church until, in 1924, the Roman Catholic Church followed the example of the Episcopal Church, and founded the International Catholic Federation of Nurses with similar objects.

Among the first members of the Guild in Philadelphia appears the name of Marian E. Smith, Superintendent of Nurses at old Blockley, now the Philadelphia General Hospital. Others whose names appear among the Guild's earliest members are Miss Hugo, a Nightingale nurse, who was the first Superintendent of Nurses of the University of Pennsylvania Hospital, and Miss Mary A. Knabb, former Treasurer of the Guild and still active. Miss Knabb was a Pennsylvania Hospital graduate and was the first Superintendent of Nurses of the Gynecean Hospital. Another member is Miss Ellen Hicks, Missionary Nurse, who is Superintendent of St. Luke's Hospital, at Ponce, Puerto Rico, and towards whose support the Philadelphia Branch contributes through the United Benevolent Fund of the National Council.

In its operation laywomen as Associate Members, and nurses, graduate or student, as Active Members, co-operate in working out objectives in a constructive, useful and deeply spiritual organization and throughout its history it also has had the benefit of the services of a Chaplain. In addition to laywomen, clergymen and physicians also are eligible as Associates. When the Guild has received a sufficient number of names of prospective members an Admission Service is held at which the Chaplain officiates and those received are given a manual and the highly prized and venerated medal on which is inscribed the motto of the Guild, "Blessed Are the Merciful."

There are many activities in which efforts are made to bring about a closer relationship between nurses and other women. It is realized that in their profession nurses' lives are deprived of many of the privileges which women in other professions enjoy. In their work, nurses because of uncertain hours are often isolated from contacts and influences which would make them stronger as individuals and broaden their power for good in the community. The Guild, through its efforts to bring about a friendship and an association between the nurse and the laywoman under the influence and the guidance of the Church, feels that a great advance is being made in assisting nurses to realize the dignity of their calling and to maintain a high standard of Christion life and work in connection with their vocation, and to provide also for the nurses the benefits resulting from more intimate intercourse with each other and with Associate Members.

Membership dues are purposely kept at a minimum. The admission fee, for Associate as for Active Members is $1.00 and the annual dues $1.00. The Guild is always glad to give all information to anyone who may be interested. Meetings are held at the Guild House, 2216 Spruce Street, the third Friday evening of each month from October

(Continued on next page, bot. of col. 3)

House of Holy Child Faced With Problem to Find Successor To the Late Founder of Home, Miss Edith W. Dallas

Members of the Board and Associates of the House of the Holy Child for Colored Children at Springhouse, near Ambler, are being faced with the problem of finding a successor to the late Miss Edith W. Dallas in the life and management of that institution of the Diocese.

Miss Dallas, Founder of the Home, during a period of more than forty years gave virtually all of herself to a life of service on behalf of colored children. Her death last August, together with a brief resume of her life as a benefactor to colored children, was reviewed in the October issue of THE CHURCH NEWS. Realizing what her passing away means to the work, the members of the Board and the Associates of the Home are considering the possibility that another equally consecrated and devoted leader may come forward from the ranks of the many Churchwomen in the Diocese who, like Miss Dallas, have given generously in service to humanity and who may be inspired to fill the gap caused by the passing away of Miss Dallas.

In view of this situation and of the hopes of those who have been associated with Miss Dallas in the conduct of the Home, it may be of interest to review in a little more detail the record of service given by this unselfish and self-effacing woman to little colored children, and also to touch upon the expansion of that service into the present House of the Holy Child.

Equipped by birth and station in life to choose other avenues of service, Miss Dallas, while yet a young woman, became interested in colored children. This was some years before the House of the Holy Child came into being. Although a communicant of St. Clement's parish, Miss Dallas became associated with Sister Ella, of the Sisters of St. Margaret. Sister Ella in that long ago was ministering to a considerable number of poor families, both white and negro, as a member of the staff of St. Mark's Church, Locust Street, west of Sixteenth.

Miss Dallas, together with Sister Ella, visited homes of these poor, and her heart and her love and her sympathy went out to the colored children. It was while she was doing this service and noting the conditions under which the children were living that Miss Dallas came to the decision to devote her remaining life to this type of service for her Lord. Action followed almost immediately. Miss Dallas' home in 44th Street was opened to the children.

As the work in the 44th Street house expanded, Miss Dallas effected the organization of the House of the Holy Child and brought to it the aid of the splendid group of Church people who through the years have helped to develop it and to increase its opportunities for service to colored children.

The House of the Holy Child finally was incorporated, and Miss Dallas, who had purchased the property at the

The Late Edith W. Dallas

northeast corner of 43rd and Wallace Streets, deeded this property to the House of the Holy Child. As part of the arrangement it was to be her home as well; and so it was that during the years which followed Miss Dallas lived among her little colored wards. She was with them day and night, mothering them, ministering to their needs, hearing their prayers and praying with them morning and night. When the time came for them to go out into the world to meet life on their own, they were equipped spiritually, physically and intellectually to take their places in their respective spheres.

With the Home in its new location at 43rd and Wallace Streets, and with the two properties to the north of the corner property also acquired, the Home was enabled to do a much larger work for the children. Support for the work was made possible through contributions from many individuals who recognized the value of the service. Spacious yard space afforded ample opportunity for outdoor activities. Through it all the influence and the example and the consecration of Miss Dallas was reflected in many ways.

Finally, about ten years ago, it was decided to move the Home to the country, and the site at Springhouse was selected. Meanwhile the former method of appeal to individuals for annual contributions for maintenance was supplanted when the House of the Holy Child became a member of the Welfare Federation, now the Community Fund of Philadelphia and Vicinity. As one of the member agencies of the Community Fund, its maintenance expenses are largely met from this Fund.

During the Diocesan Campaign for Missions and Institutions under the late Bishop Garland, the House of the Holy Child was included as one of the beneficiaries. From this fund a sum of money was allocated that enabled the Home to complete one of its buildings at the Springhouse site.

Today the House of the Holy Child comprises the Main Building and two smaller units. The Main Building is a large residence that was on the ground when the site was acquired, and this has been adapted to meet the needs of the work and serves also as an administration building. The two smaller units are cottages. In former years, when the Home was located in West Philadelphia, a Nursery was operated in connection with it. This was subsequently discontinued and the work was centered in children who had passed the infant stage.

For some years past the House of the Holy Child, in addition to caring for children at the Home, has also been providing for them in foster homes, in keeping with the more modern and approved methods of child welfare. At present there are 32 children living in the Home and 26 are living in foster homes under conditions which have met the approval of the Home, and where the children continue to have the supervision of the officers of the Home.

(Continued from preceding page)

to May with a devotional service followed by a program and social hour to which all graduate and student nurses are cordially invited. Officers of the Philadelphia Branch are:

Chaplain, Rev. John Doyle; Vice Chaplain, Rev. Dr. W. G. W. Anthony; President, Mrs. Laura De Kuhnle; Vice President, Miss Catherine McGlathery; Treasurer, Mrs. Nellie Schwemmer, R. N.; Secretary, Miss Edith B. Grigg, R. N.

If we Christians are grateful for our Lord and Saviour, nothing would stand in the way of our serving Him with joy and gladness.—GRANVILLE TAYLOR.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

The Woman's Auxiliary 1936 Educational Conference and Dinner

By MARION D. VAN PELT

The Diocesan Educational Conference of the Woman's Auxiliary for 1936 began with an opening dinner at the Penn Athletic Club on Monday evening, October 26. With eleven hundred persons present, it was a tremendous success. The speakers' table, arranged on the stage of the ballroom, was most effective in front of a rose velvet curtain. The ballroom was crowded to its capacity with tables, many of them even being placed in the balcony boxes, where the diners there were joined after dinner by a considerable number of people who came only to hear the speakers.

At the speakers' table the Bishop of the Diocese, who presided, was in the centre, behind the "mike" and a large bowl of dahlias. On his right was Mrs. Harper Sibley of Rochester, N. Y., one of the speakers of the evening, then Bishop Mitchell of Arizona, and Mrs. Thomas L. Harris, the Educational Secretary of this Diocese. On Bishop Taitt's left was Mrs. John E. Hill, our Auxiliary President, then Bishop Hobson of Southern Ohio, the other speaker of the evening, and on his left Mrs. James F. Bullitt, Chairman of the Conference.

As soon as dinner was over, the Orpheus Club Quartette sang two Negro Spirituals, which were most appropriate, as the women of the Auxiliary are studying the problem of the Negro as their subject for Mission Study this year, and several sessions of the Conference were devoted to this topic. The choice of the Quartette for their second number was a very apt one as regards the Forward Movement, for they urged us to "Get on board little chilluns," etc.

"Fling Out the Banner" was then sung by everybody with much volume but no hymnals, so that undoubtedly Bishop Doane would have been surprised at some of the words of his hymn!

After the singing, Mrs. Bullitt, the Chairman of the Conference, gave a few words of greeting and explanation, and announced a slight change in the program. She also announced the appointment of Mrs. John E. Hill, to the National Executive Board of the Woman's Auxiliary, as the representative from the Third Province, which was greeted by considerable applause, which Mrs. Hill acknowledged in person.

The Bishop of the Diocese as toastmaster was his usual charming self, and after one or two humorous stories, introduced the first speaker on the Forward Movement, the Right Rev. Henry Hobson, Bishop of Southern Ohio. Bishop Hobson was to have been the speaker at this dinner in 1935, but was prevented by conflicting engagements, so for a whole year the women of Pennsylvania have been looking forward to having him here. Their highest anticipations were realized.

Bishop Hobson was the originator of the "Forward Movement" and he started out by telling of its beginnings. It was an attempt to teach Church people to pray. The Committee on the Forward Movement began by asking one prominent Catholic Churchwoman, and one prominent Protestant Churchwoman, each to write a treatise on prayer. When the results were submitted anonymously to the Committee, the Catholic members chose the Protestant pamphlet, and the Protestant members chose the Catholic treatise! The outcome of this was the invaluable booklet "Proving Prayer" which has lent so much impetus to the Forward Movement. Bishop Hobson then held up a fan-shaped rainbow, composed of the pamphlets "Forward, Day by Day" the current publications of the Movement which are used by so many thousands of people all over the world today. When they were first published, they ordered 100,000 of them not dreaming that they would be able to dispose of them all. Now there are 500,000 printed and sold each issue. He spoke of the great joy that so many people have found in their daily use, through them they have walked in daily companionship with our Lord. The booklets are published in several different languages, and are sent to all parts of the world. He read several letters of appreciation from users of the booklets. It has gone into Reformatories, among W. P. A. workers, to the blind (in Braille), and, in short, has proved most helpful everywhere.

Bishop Hobson touched on religion in the home, which, he emphasized, *must not* be left out. "Religion in Family Life" is another of the Forward Movement booklets which has been very generally used. He spoke of the importance of a Christian Christmas, with family prayers on Christmas morning, and recommended another Forward Movement pamphlet, "The Coming of the Light," which is a Christmas booklet for children. He spoke of the seven-fold ideal of the Forward Movement. Turn, follow, learn, pray, serve, worship, share. Each soul who has been helped or benefited by the Forward Movement, follows these steps progressively, but alone, through the first six, but if he has really gone into it, if he has been truly moved by it, the seventh step comes naturally, he can't help it, if he would. Sharing is, therefore, the most important part of the Forward Movement.

Bishop Hobson's address was so simple, so practical, and yet such an inspiration to all who heard him that in thinking it over, one realizes why the Forward Movement has taken such hold on Church people. The spirit and enthusiasm of its originator permeates everything that it does.

Mrs. Harper Sibley, one of the most prominent of our younger Churchwomen, and, with her husband a member of the Laymen's Foreign Missions Inquiry, was the next speaker. Mrs. Sibley's topic was "Forward, But Where, and How Far." Mrs. Sibley began her address with a prayer, and then said that there are four major adjustments that each of us has to make before reaching maturity:

1. An adjustment with the physical world and to all material things and possessions.
2. An adjustment with ourselves, and the life each of us has to live. The avoidance of hates and maladjusted relationships.
3. An adjustment with other people. The avoidance of prejudice.
4. An adjustment of our relationship with God. The importance of our personal discovery of God, through personal experience.

Mrs. Sibley's great personal charm, and her intensely sincere manner of speaking, won her audience to her from the start. It was a mature, and cleverly thought-out address, well constructed, and, as Mrs. Sibley herself said, it began where Bishop Hobson stopped. It had nothing whatsoever to do with the "Forward Movement" as such, however, except as the speaker said, the use of the booklets, and a study of the ideals of the Forward Movement can help each one of us with our adjustments towards life.

Mrs. Sibley closed her address with

a prayer, and immediately after the Bishop of the Diocese offered the Benediction.

The following morning the Conference got under way with the Holy Eucharist at 8 A. M. at Holy Trinity Church.

On Tuesday and Wednesday mornings devotions were led by Mrs. Charles Hunsicker at 10 o'clock, and noonday prayers by Miss Alice Ewing.

The first morning's session was led by Mrs. Hill, the President of the Diocesan Auxiliary, to which all Parish Presidents were expected to go, and to which all members of the Conference were invited. A discussion of the year's program was the subject.

Each day there was a Cafeteria lunch in Holy Trinity Parish House, followed by a session led by Mrs. Thomas L. Harris, the Educational Secretary, who presented plans for the winter's study of the "Negro in the United States and Africa."

At the afternoon session on Tuesday, October 27, the speaker was Miss Juanita Jackson who spoke on "The Negro in the United States" from the standpoint of the Negro. Miss Jackson, a graduate of the University of Pennsylvania, comes from New York, where she is affiliated with the Association for Advancement of the Colored Race. The unequal opportunities, educationally, intellectually, socially, and the lack of understanding from the white race were the main points of her address. The difficulties faced by those Negroes who have made something of themselves, such as the problem of the "Jim Crow" cars, of hotel accommodations, injustice at the polls at elections, getting employment and keeping it. Miss Jackson contended that the negro is the last hired and the first fired, etc. She spoke of the contribution that the negro has made to American culture, and life in general, and that they, if given a chance, have as much to give to us as they have to learn from us, and the two races should work together in harmony.

The final morning of the Conference was given over to group meetings or small meetings on special subjects, such as: 1. Forward Movement Leaders. 2. Supply Secretaries. 3. Educational Secretaries. 4. An informal training class for United Thank Offering Treasurers, etc., etc. The most important and most largely attended group meeting was the regular monthly meeting of the Indians' Hope Committee, at which Mrs. George Woodward, the Chairman, presided, and at which the Right Rev. Blair Roberts, Bishop of South Dakota, was the speaker. He gave a graphic description of trying to carry on the work there with reduced appropriations, and how they are managing to do it.

On the final afternoon of the Conference, Mrs. H. Norman Perkins spoke on "The Contribution of the Negro to American Culture." She spoke of the wonderful strides forward that the negro has made in the seventy years since they were freed from slavery. A Chinese proverb says, "It is by bending we survive," and the negro has learned that fact. He has learned to bend, but keep his individuality. The negro has contributed hard labor and unconquerable spirit to the development of this nation, as well as music, poetry, art, drama, and literature. *The great* negro, Booker T. Washington, taught the value of vocational training for the negro, and he did much to strengthen their pride of race, and to teach them the dignity of labor. Great tact and understanding is needed in handling the negro, to bring out the best in him, and to bring together the best of both races. The *great* negroes stand for the purity of the race, and do not approve of intermarriage, as it weakens both races.

With the great success of the opening dinner, and the registration for the balance of the Conference, besides many who strolled in for just one meeting, the Second Annual Educational Conference of the Woman's Auxiliary certainly seems to have started the winter's work off on the right foot, and it is hoped that it will carry us forward through the year in a manner gratifying to the committee who put so much hard work into the plans and arrangements for it.

The Woman's Auxiliary Unemployment Relief Committee

After the depression came upon us in the winter of 1929-30, the Woman's Auxiliary Unemployment Relief Committee was organized to help relieve the desperate condition of many women in our midst. The growth of this Committee was as unexpected as the need, and what it accomplished in the succeeding years can never be fully told. It continued to relieve many anxious and troubled women until the United States Government established its tremendous system of relief.

During these years, hundreds of women came to our Woman's Auxiliary headquarters and received there not only well paid employment, but sympathy and encouragement. These women did excellent sewing and the garments made by them were given by the thousands to church institutions at home and throughout the Mission field, and also the charity organizations in our city. When the Government Red Cross distributed cut garments to be made up, this Woman's Auxiliary Committee did the best and largest amount of sewing of any group in the city.

As time went on the Governmental welfare gave more and more relief and any work paid for by our organization had to be deducted from the amount received by the women from Government relief and there was a decrease in unemployment. Therefore the number helped by our Committee grew so small that it was deemed unwise to expend money for overhead and general expenses and also to take the time of the generous volunteers who gave so many hours in the preparation of the garments to be sewed.

The Unemployment Relief Committee has therefore been discontinued, but the memory will remain of the loving, sympathetic and generous work done by Miss Dickson and the faithful and devoted volunteers who gave hours of service each week.

As Chairman of this Committee it gives me sincere pleasure to express my gratitude to the members of the Auxiliary who helped, for the contributions from individuals and parishes were very generous and were a necessary part of this splendid demonstration of Christian social service in action.

GERTRUDE H. WOODWARD,
Chairman.

UNITED THANK OFFERING

The Fall "In-gathering" of the United Thank Offering was held on Thursday, November 5th, at the Church House. There were about sixty U. T. O. Treasurers or their representatives present, and the offering amounted to exactly $10,000, which is for the second consecutive year the highest Fall Offering presented outside of a Convention year. In 1935 it was $9,600, the highest Fall Offering ever presented prior to this one. It was presented by 112 Churches and Institutions, and two individuals. This brings Pennsylvania's total on deposit in New York to over $45 000 for this Triennium. We are well ahead of this time three years ago, and we are at present leading the other Dioceses of the Church, but we are still lamentably far behind this time six years ago, which was the autumn before the Denver Convention in 1931, when Pennsylvania presented $95,000 for the Triennium.

Can we take that much to Cincinnati next October?

Easily, if *every* woman in *every* Parish has a share in it!

MARIAN D. VAN PELT,
Diocesan Treasurer.

JUNIOR WOMAN'S AUXILIARY

The Rev. Thomas L. Harris, Rector of the Church of St. Luke and the Epiphany, has agreed to come and speak to the Junior Woman's Auxiliary Monthly Executive Board meeting in the Church House Wednesday evening, December 2nd, at 8 o'clock. Mr. Har-

TAKE SANTA
ON A
Vacation
AT
CHALFONTE-
HADDON HALL

This year the calendar presents you with a three-day week-end for Christmas . . . and we offer an old-fashioned holiday time to match it. Stockings for the youngsters, gifts for the grown-ups, carols for all round the Haddon Hall tree.

Bring riding clothes and skates. Your golf clubs too. You'll need to work up a huge appetite for the festive meals we've planned (special care given diets). Varied entertainment, Ocean Decks, health baths — everything, indeed, to build you up, for the rigors of winter ahead.

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ris' subject will be, "The Difficulties and Possibilities of Christian Marriage."

Please note the change in the time of this meeting. It is hoped that many who are unable to attend the afternoon meetings will find it possible to be present in the evening.

A most cordial invitation is extended to all.

EMMA E. BREHM, *Secretary.*

ALTAR GUILD OF DIOCESE TO START MEMORIAL FUND AS TRIBUTE TO MRS. REATH

The Annual Meeting of the Altar Guild of the Diocese was held at the Church House Monday, November 16th. The members were saddened to hear of the death of two of the officers during the past year—Mrs. Thomas Reath, the President for thriteen years and Honorary President for the last two years of her life, and Miss Elizabeth Lea, who was Secretary for many years and First Vice President for two years. Miss Lea was also Chairman of the National Committee of Diocesan Altar Guilds. Both were women who had given all their ability and strength to the Church.

The Memorial to Miss Lea was exhibited at the meeting. It is being sent to a new Mission church in Seminole, Oklahoma. It consists of a Chalice and Paten, all necessary Altar linens and four sets of Eucharistic vestments.

The plan for a suitable memorial to Mrs. Reath was discussed and it was decided to start a Memorial Fund in the Altar Guild to her, and with that fund purchase Chalices and Patens to give or loan to Mission churches that are in need of Sacred Vessels and are unable to buy them.

The resignation of the Treasurer, Mr. John S. Newbold, was accepted with deep regret. Mr. Newbold has given to the Altar Guild wonderful service, which will be remembered always by both officers and members. Mrs. Clayton McElroy has been appointed to fill out the unexpired term.

Reports of the Committees were read and every person present was impressed with the amount of work done by the Guild during the year for Mission churches. Altar linens were sent to China, to Alaska and the Philippines, as well as to other Missions in many other places.

CHURCH PERIODICAL CLUB

The Church Periodical Club has sustained a great loss in the death of its beloved Treasurer, Mrs. Arthur E. Howe, who passed on to that Higher Life on October 13th. Mrs. Howe has served faithfully the C. P. C., both as a Secretary in her own parish and as Diocesan Treasurer for many years, endearing herself to everyone, making each one feel it a blessing to have known her.

Her activities were many and diversified, but all tending toward the same goal, the work of the Master.

"Jesus, Thy Name we bless,
And humbly pray that we
May follow them in holiness,
Who lived and died for Thee."

LEAGUE OF INTERCESSORS TO SEND CHRISTMAS LETTER OF BISHOP TO ISOLATED

The Joint Meeting of the League of Intercessors of The Church League for the Isolated and the Daughters of the King, during the Woman's Auxiliary Conference was inspiring and helpful, under the leadership of Miss Edna Eastwood, one time Secretary for the League under the National Council and now National Executive Secretary of the Daughters of the King.

Her challenge was first of all, to a deepening of the spiritual life of the worker. Then she gave excellent suggestions as to practical understanding of those visited and corresponded with. There was much helpful discussion, especially as to the approach to those with whom one comes into contact in spiritual things. We hope that, another year, there may not be so many simultaneous meetings to spread us all out in so many directions.

The next meeting of the League will be on Tuesday, December 15th, at 10.30 A. M. in the Church House, when there will be an election of officers, and a distribution of Motto Calendars and copies of the Bishop's Christmas Letter to the Intercessors.

We shall be very grateful to receive a few small gifts for the children in the Correspondence Church School; such as a mouth organ, small penknives, boxes of writing paper, one soft animal toy, a boy's book on lives of famous men, or any book for a boy of 14, a football is longed for, a girl of 19 wants a book on the care of flowers.

Write to Miss Dorothy Kohl, Chairman for the Correspondence Church School, 20 Tague Avenue, Glenside, Pa., for the address of the girl or boy and send the gift with a Christmas greeting, or leave the gift at the Church House, Room 30, addressed to Miss Kohl.

We now have 19 children enrolled, ranging from 7 to 19 years of age. Many appreciative acknowledgments of the "Forward, Day by Day" books and assurances of the glad observance of the Quiet Day of Prayer have been received.

LETITIA GLENN BIDDLE, *Chairman.*

COLORED CRIPPLES TO GIVE CHRISTMAS CONCERT DEC. 8 AT NEW CENTURY CLUB

The children of the House of St. Michael and All Angels for Colored Crippled Children will give a Christmas Concert on Tuesday, December 8th, at 8.15 P. M., in the New Century Club Auditorium, 124 South 12th Street. Valdemar Olsen, director of the musical education of these colored crippled youngsters, announces the program will include classical numbers by the orchestra and spirituals by the chorus.

The purpose of the holiday concert is two-fold. The children are eager to demonstrate their musical ability and to raise money to further their musical education. The concert is authorized by the Board of Directors of the Home.

Prominent musicians and others who are interested in music speak in high praise of "The Colored Crippled Children's Orchestra." Dr. James Francis Cooke, Editor of *The Etude* and President of the Theodore Presser Co., says the work of the orchestra has impressed him deeply and that its Director has accomplished extraordinary results with the most difficult material imaginable.

Patronesses for the Holiday Concert include Mrs. George Wharton Pepper, Mrs. Charles P. Maule, Mrs. Edward Ingersoll, Mrs. B. Franklin Pepper, Mrs. Herbert Church, Mrs. Ernest Scott, Mrs. Matthew Cryer, Mrs. G. Earle Stockton, Miss Margaret E. Evans, Mrs. C. Fenno Hoffman, Mrs. Harrison Wright, Mrs. Burton Chance and Mrs. E. Osborne Coates.

Tickets for the Concert are One Dollar. They may be obtained from Sister Katherine at the House of St. Michael and All Angels, 609 N. 43rd Street, West Philadelphia, or through Mrs. E. Osborne Coates, Wayne, Pa. Mrs. Coates' telephone is "Wayne 187." The telephone number for St. Michael and All Angels is "Evergreen 6969."

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House of Prayer, Branchtown, and St. Stephen's, Wiss., Each Commemorates Anniversary of Foundation as Parish

As THE CHURCH NEWS was preparing to go to press The House of Prayer, Branchtown, was in the midst of commemorating the 75th Anniversary of its foundation; and St. Stephen's Church, Wissahickon, was commemorating the 50th Anniversary of its birth as a parish, after some years of existence as a parochial Mission of St. David's, Manayunk.

The Commemoration at The House of Prayer comprised anniversary services on Sunday, November 22nd, and Sunday, November 29th, at which the Rector, the Rev. Dr. Howard Morris Stuckert, officiated. The commemoration was scheduled to close with a Parish Dinner on Friday evening, December 4th, at which the Bishop has been asked to make an Address.

While The House of Prayer as a parish dates back to 1861, it was the outcome of a missionary work that began in the old Branchtown district in 1835, nineteen years before Branchtown became merged into the City of Philadelphia under the Consolidation Act of 1854. In 1835 Branchtown was a village far out in the country. A number of Episcopalians living there began holding services in the old village school, then located on what is now Oak Lane Avenue. In 1858 the mission Congregation was presented with a lot at the corner of Limekiln Pike and Spencer Street, where in 1861 a church had been completed and the congregation organized as a parish.

The 50th Anniversary of St. Stephen's, Wissahickon, as a parish, comprised a week's program, beginning Sunday, November 22nd. On Wednesday night, November 25th, there was a musical service, arranged by the Rev. Carroll M. Bates, priest in charge, and Albert M. Drobil, organist and choirmaster. This was participated in by former choir members and among the selections rendered were compositions of former organists and choirmasters. Bishop Taitt preached at this service. The Thanksgiving Day services were made a part of the commemoration, and on Friday, November 27th, the actual Birthday of its erection into a parish, there was a social gathering attended by former parishioners.

St. Stephen's, Wissahickon, is a child of St. David's, Manayunk. It was originally known as St. David's Mission, and had its beginning as a Mission following sermon preached in St. David's Church in 1871 by the then Rector, the Rev. F. H. Bushnell. In 1876 Mr. Bushnell preached the first sermon within the walls of the new Mission.

(Continued on next page)

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(Continued from preceding page)
Meanwhile the Mission developed, and with the consent of the Rector, Wardens and Vestry of the Mother Church, the congregation was declared free to organize itself into a parish. On November 27th, 1886, the Rev. Charles Logan, Rector of St. David's, officiated at the service which marked the Mission's leave-taking of the Mother Church, and its birth under the name of St. Stephen's. The latter name was selected in recognition of the part taken by St. Stephen's, Philadelphia, in organizing St. David's, Manayunk.

Many people may still recall the enviable record made in 1918 when the death-dealing epidemic of influenza swept the country. The congregation of St. Stephen's, Wissahickon, turned over its parish building to the Director of Health, Dr. Krusen. As St. Stephen's Emergency Hospital it received patients from all parts of the city, all of whom were given the best of care by local women under supervision of trained nurses and local physicians under the supervision of Dr. Lawrence Simcox. St. Stephen's Emergency Hospital emerged from the epidemic with a commendation from Dr. Krusen of having the lowest death rate of any hospital in the city. It is also of interest to note that the first kindergarten in Wissahickon started in St. Stephen's, later being moved to the Wissahickon School.

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MRS. FOX ASKS CHRISTMAS PACKAGE GIFTS FOR SICK IN PHILA. GEN. HOSPITAL

Mrs. Frederick S. Fox, Chairman of the Elizabeth Price League for Service, Philadelphia General Hospital Unit, encouraged by the generous response of a year ago to help the League in its Christmas work at the hospital, hopes that the same generous response will be forthcoming this year.

"Last year the response was so generous throughout the Diocese," Mrs. Fox says, "that we were able to prepare 600 attractive packages, each one containing five or six useful articles. Can you imagine the joy of those lonely sick folks on Christmas morning—the joy of being remembered? Perhaps you have had a share in this ministry of "good cheer"; perhaps not, but are hoping to have a share in it this year. If so, please send not later than December 15th to the Church House or to Miss Fleishman's address, 4827 Cedar Avenue, West Philadelphia, where the packing will be done, all donations of articles suitable for such packages.

"We can make splendid use of good second-hand neckties, as the patients in the Men's Nervous and Tubercular Wards are most happy to receive them. They love 'smokes,' too.

"If further information is desired, please call Trinity 3166, and the Chairman will be glad to explain further about the type of gifts. The Chairman's address is 6437 Sherwood Road, if anyone desires to write."

Inasmuch as ye have done unto one of the least of these, my brethren, ye have done it unto Me.

ST. GEORGE'S PARISHIONERS SPRING "SURPRISE PARTY" ON REV. AND MRS. SEYMOUR

The Rev. Frederick E. Seymour, Vicar of the Nevil Memorial Church of St. George, Ardmore, and Mrs. Seymour were somewhat bewildered on Thursday night, November 5th, when, during a Parish Meeting, those at the meeting suddenly turned it into a "Surprise Party."

The Parish Meeting had been called in connection with the plans for the Annual Every Member Canvass. Mr. J. S. Hebrew, Treasurer of the church, was general chairman. He called upon representatives of the various organizations for brief addresses bearing on the work of the Church; Mrs. B. E. Lowman, representing the Woman's Auxiliary; Mrs. M. H. Forbes, the Junior Woman's Auxiliary; Mr. J. L. Dolby, the Church School; Mr. J. A. Rainville, Jr., the Men's Service Club; Mr. William Morgan, the Pence Committee, and Mr. M. B. Frye, the Choir. Mr. L. P. Seibert, Chairman of the Every Member Canvass, had completed mak-

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ing an analysis of the pledges of previous years and had stressed the need of more systematic and proportionate giving to meet the 1937 budget.

It was just as the meeting seemed ready for adjournment when the "Surprise" came. Mr. and Mrs. Seymour were commanded to step forward. After a brief address in which Mr. Seibert, on behalf of the parishioners, testified to their love and loyalty to their Vicar and his wife, there emerged from somewhere a magnificent basket of fruits and sweetmeats, including a book, which were presented to Mr. and Mrs. Seymour. They were both taken so much by surprise that several minutes elapsed before they were able to respond by expressing their appreciation.

PENNSYLVANIA'S HASTY MARRIAGE ACT MAY YET SPREAD INTO MARYLAND

We are all quite familiar with the label on goods of "Made in the U. S.," "Made in Great Britain" and to an increasing degree "Made in Japan" and so on through the list: but it has remained for a Pennsylvania Dutchman to advocate applying the label to marriage.

It will be recalled that in 1935 an act of the Pennsylvania Assembly required three days to elapse before the wedding ceremony. This Justice of the Peace visited the Legislature last summer and complained that this act had cost him many marriages. "They go into Maryland instead of patronizing Pennsylvania's Magistrates and Ministers." (It is to be noted he put Magistrates before Ministers.) This remark is at once a tribute to the Pennsylvania law and a hint to Maryland to go and do likewise, and the Maryland Social Service Commission is organizing to follow the lead of the Pennsylvania Central Committee of the Social Service Departments of the Dioceses of Pennsylvania.

The Woman's Auxiliary and Rector's Aid Guild of St. Barnabas, Germantown, commemorated a "Double Birthday" on Thursday, November 12th. It was the birthday of the church and also the natal day of the Rector, the Rev. E. Sydnor Thomas. Speakers were Archdeacon Henry L. Phillips and the Rev. Dr. Robert H. Tabb. Members and friends of the church and the Rector extended all good wishes, and a number of contributions of money were made to the church.

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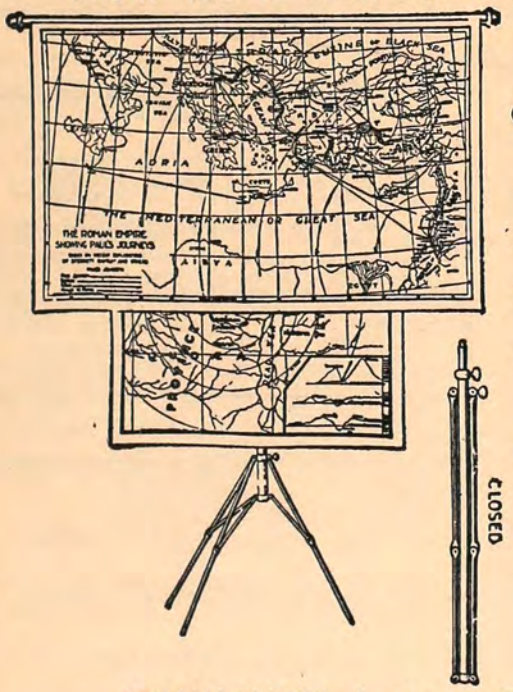

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